

# A CATECHISME

OR CHRISTIAN DOCTRINE  
necessarie for Children  
and ignorant people, briefly  
compiled by Laurence Vaux  
Bachelier of Diuinitie : with  
an other later addition of in-  
struction of the laudable Ce-  
remonies vsed in the Catho-  
licke Church.

*Whereunto is adioined a brief  
forme of Confession (necessary for  
all good Christians) according to  
the vse of the Catholicke  
Church.*

*S. Athanasius.*

VVho soeuer vwill be saued, before  
all thinges it is necessarie, that he  
holde the Catholicke faith.

CVM PRIVILEGIO

1590.

THE CHURCH

OF THE

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THE PRINTER TO THE  
Reader touching the edi-  
tion of this booke.



**D** I E N times I haue harde  
many deuout Christians co-  
plaine of the scarsetie and  
want of this Catechisme,  
heretofore compiled and set  
fowth by the reuerende good Father L.  
Vaux. And haue harde also many com-  
mende the same, as to be a booke wherof  
they themselves and others haue reaped  
much commoditie.

Therefore I haue longe before this pur-  
posed to put fowth this sayed Catechisme;  
yet for that greate volumes are writen of  
the like argumente in other languages, I  
deferred the matter, daily expecting some  
more ample discourse: and such as might  
serue the turnes of all aswel Learned as  
vnlearned. But when I made some good  
mē pruuie to this my purpose & expecta-  
tion, it was answered, that for an uncer-  
taine commoditie to lose a certaine, were

## To the Christian Reader.

neither wisdom nor pietie: for though it might be, that some learned man would hereafter enlarge this argumēt, & put it furth: yet it is uncertaine whe that wil be: and when it cometh, it may perhaps not so aptly serue for yong schollers and the vnlarned (to whose vse this shorte and compendious pamphlet was by the Author herof first mente and pretended) as this doth.

Whereupon to satisfie the desire of these good men: and to the entente the benefite of this my trauaile mighte growe to Gods glorie, and to the furtherance & encreasing of the Catholicke faith and Religion with the aduancement of the godly entent of the first Authour, I haue newly set furth this Catechisme, with the instructions of the laudable Ceremonies.

Wherevnto also I haue adioined a very necessary pamphlet commonly called  
A BRIEF FOWRME OF CONFESSION, very meete and conuenient for this corrupt time and adge.

## The Author to the Reader.



**W**HEN I did inwardly consider in my minde a Decree in the seventh Canon made *Council.* at the second General Council holden at Lateran, *Later. 2.* wherin Schoolemasters are straitly charged, vppon Sondays and Holy dayes to instructe and teach their Scholers Christian doctrine, appertaining to Religion and good maners, as the Articles of the faith, the Commandements of God, and such like: And also to exhort and compell their Scholers, to be presente in the Church with a reuerent deuotion, in prayer at the times of Masse, Martins, & Euen-song, the which Decree I did see diligently obserued at Louain, and other places in Germany and Italy: These and such like considered, in mine owne conscience I did confesse a great negligence in my selfe, that I had not done my duty heretofore in bringinge vppe my schollars.

Of these things vppon a time I had talke with a graue godly mā, vwho sometime did exercise an honorable roome in England, and much pitied the lacke of instruction of youth, and the ignorance that

## The Author

vvas amonge the simple people there, and of a godly zeale that he had toward the saluation of the souls of the simple and vñlearned, he earnestly requested me, to set forth in vwriting an Instruction, vwhat all people ought to beleue and doe, if they vwill be saued.

VVhose request I vvas vwillig to satisfie for two causes, partly to recompense my negligence, in that I had not don my duety in teaching and instructing them that vvere committed to my charge: (taking comfort of the parable in the Gospel, that he vvhiche entred into the vineyarde to labour at eleuen of the clocke, receiued his penny equally vvith him that entred into the vineyarde betime in the morning to vwork:) partly to ioine vvith the said godly man, in the intent to doe good to many, and to hurt none: trusting although I come late, that yet this my simple Myte may be receiued vvith the poore vvidowes oblation, albeit I vvas much afrayed to haue it put in printe, lest it should come to the hands of such learned men; as vvould looke for finesse of sentence, and eloquence of vvordes, vvwhich are lacking I me: by meanes vvhereof in the end I feared, lest my good vvill and diligente labour should redound to

Mat. 10

Mat. 11

to the Reader.

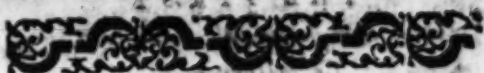
my rebuke and reproche.

Thus being in a great perplexitie, it chauned that I had conference in this matter vvith a learned man, vvwhose iudgement I trusted better then mine ovvne, and vvholly depending vpon his counsell, I did forsake mine ovvne fanisie and vvill herein. And being animated, and incouraged by my sayed learned frend to take the matter in hand: after my simple and rude maner, I haue compiled this litle booke for yong scholers, and the vnlearned, beseeching God in my daily prayers (if it be his vvil and pleasure) so to geue his grace to the readers hereof, that some goodnes may come thereby in the amendment of life, to Gods glory, and their soules health and comfort, vvwhich is the only purpose and intent that moued me to take paines to set furth this litle booke called a Christian Doctrine.

And vvhat I haue set furth in this litle booke, the grounde and substance I haue collected and translated out of the Scripture, and generall Councells, out of the bookes of D. Petrus de Soto, and D. Canisius, addinge here and there some sentences of the auncient Fathers, S. Cyprian, Athanasius, Ambrose, Hierosme, Damascene, and S. Bernard. God send them eares

**The Author to the Reader.**  
to heare vvhich shall learne it, and them,  
that neede not learne it, because they  
knowe it, to take it quietly vvhhen they  
reade it, knowing that I haue made  
it for the simple, and ignorant,  
and not for the fine felovves,  
and learned.





# THE CATECHISME

CONTENING FIVE

chapters necessary to in-  
struct Children & igno-  
rant people.

CHAP. I.

(of faith)

*What is man?*

**M**AN is a reasonable crea-  
ture of God, which God  
hath made maruelously  
of a body & a soule. As  
concerning the body, he  
is mortal like vnto beastes. But as  
cōcerning the soule, he is immortal  
like vnto Angels, made after the  
likenes & image of God, that is to  
say, with power of knowledge and  
loue, apte to receaue felicity, & true  
blesednes, which consisteth in the  
clere knowledge & fruition of God.

THE FIRST

*Whom doe ye call a Christian  
Catholike man?*

**H**Ym that hath receaued the Sacramēte of Baptisme, whereby he is made a member of the Catholike Church, and doth professe in harte, word, and deede, the wholsome doctrine of Iesus Christ and of the Catholik Church, and doth not consente, nor agree to any straung sects, or opinions, that the Catholike Churche doth disalow or condemne.

*How, or by what meanes are  
ye made a Christian.*

**I** Am made a Christian, first by the especial grace of God in me, and his mercy: wherby (when I was the seruāt of the diuell & wrath, by Baptisme he hath receaued me, to be his child by adoptiō, when I could nether decerne, nor knowe it by my age. And also now by his especiall inspiration and grace (as fir-



## CHAPTER. 2. (Of faith)

anely I belecue) he hath perswaded this thinge in my mind, and made me certaine, that this faith, and doctrine of Religion, which I do hold and beleue, he hath reuealed i the Catholike Church, which hath bene taught of Christ, & his Apostles, and their successours to this daye. And I am perswaded, that same sayth & doctrine, only to be true, & that it shal continue to the end of the worlde: but all other sectes, false religions, and heresies, which haue risen frō time to time, to be pernicious, hurtful and damnable.

*Of what thinges ought a Christian  
man first to be instructed  
and taught?*

**O**F Faith, Hope, and Charitie, of the Sacraments, and offices of Christan righteousness. For although the doctrine of Christ, and his Catholike Church be large, &c

THE FIRST

containe all the holy Scripture, with traditions vnwritten (whiche we are bound firmly to belecue) notwithstanding vnder these fīue things especially all other things are contained and comprehended, ether expresly in wordes, or vnderstanded.

1 First, those things which apper-  
teyne to faith, that we are bound  
to beleue, are contained vnder the  
Articles of our Creed.

2 Secondly, those things, that ap-  
perteine to hope, and which we  
shold desire & hope for, are con-  
teined vnder the petitions of our  
Pater Noster.

3 Thirdly, those things that ap-  
pertain to Charity, are compre-  
hended vnder the ten Commaund-  
ments of God.

4 Fourthly, Grace, mercy and san-  
ctificatiō is geuen to vs by the holy  
Sacraments.

CHAPTER. (Of faith)

Fifthly, by the offices of righteousness we are instructed and taught to decline from euill and to doe good.

*By what enterance must we  
come vnto God?*

First, we must come vnto God by Heb. 11  
faith, for without faith it is impossible to please God.

*What is Faith?*

Faith is the gifte of God, and light wherby we be lightened within, & assuredly be induced to beleue al thinges that be reuealed in Christes Church to vs, ether by worde written, or ynwriten.

Of the Articles of  
the Faith.

*What is the Summe of Faith, or  
cheefe pointes that we must  
beleue, if we will  
be saved?*

The twelue Articles of our  
Creede that the Apostles

**THE FIRST**  
made: euerie one of the Apostles  
made one Article, as heere folo-  
weth.

**1** *S. Peter.*

**I** Beleeue in God the Father al-  
mighty, the creator of heauē and  
earth.

**2** *S. Andrew.*

**A** Nd in Iesus Christ his only  
Sonne our Lord.

**3** *S. Iohn Euangelist.*

**W** Hiche was conceaued by the  
Holy Ghost, borne of the Vir-  
gin Mary.

**4** *S. Iames Zebedie.*

**S** Vffered vnder Ponce Pilate, was  
Crucified, dead and buried.

**5** *S. Thomas.*

**D** Escended into hel, the third  
day he rose again from death.

**6** *S. Iames Alphe.*

**H** E ascended into heauen, & sit-  
teth on the right hāde of God  
the Father almighty.

CHAPTER. III (Of faith.)

7 S. Philippe.

**F**rom thence he shall come to  
iudge the quicke and deade.

7 S. Bartholomew.

**I** beleue in the Holie Ghost.

9. S. Mattheu.

**T**he holy Catholike Church the  
Communion of Saints.

10 S. Simon.

**T**He forgeuenes of sinnes.

11 S. Iude Thad.

**T**He resurrection of the body.

12 S. Marthe.

**T**He life euerlastinge. Amen.

21 What meaneth the first Article.

I beleue in God the Father

almighty, Creator of

heaven & earth.

**W**e must beleue in God the Fa-

ther almighty, the first person

in Trinitie, the Creator and maker

of heaven and earth, and of all crea-

tures therein, both visible and in-

THE FIRST  
nisible.

*What meaneth the second Article?*

*In Iesus Christ his onlie  
Sonne our Lorde.*

Mat. 16  
Luc. 1

**W**E must belecue in Iesus  
Christ the second person in  
Trinity, his only Sonne our Lord,  
begotten of his Father before the  
beginninge of the worlde: verie  
God of the true God, light of light,  
beinge of the same substance with  
the Father.

*What meaneth the third Article of  
our Creede? Which was con-  
ceaued by the Holy Ghost.*

Mat. 1

**W**E must belecue, that our  
Lord Iesus Christ was con-  
ceaued in the wombe of the virgin  
Mary, taking fleshe & bloud of her  
(by the working of the holy Ghost  
without seed of man) which con-  
ception was immediarely after the  
Salutation of the Angell Gabriell  
and her Consent. Soe he was borne

CHAPTER. (of faith)  
of the blessed Virgin Mary after  
nine monethes, being verie God &  
perfect man.

*What meaneth the fourthe Article?*

*Suffered vnder Ponce Pilate,  
was crucified, dead  
and buried.*

**W**E must belecue, that Christ Mat. 10  
our Lord being without spot  
of sinne, was condemned to suffer  
death (Ponce Pilate being iudge) he  
was cruelly crucified, he gaue vp  
the ghost vpon the Crosse, he was  
buried with great reuerence of Io-  
seph and Nicodemus.

*What meaneth the fift Article? He  
descended into hell, the third  
day he arose againe.*

**W**E must belecue, that Christ Mat. 2.  
body lyinge in the graue, his Luk. 14.  
soule descended into hell: not to 1. Cor. 15.  
suffer paines, as some heretickes  
doe say, but for consolation and

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comfort of many Fathers there,  
and out of that place (called *Lymbus*  
*Patrum*) he loosed the soules of the  
blessed Fathers from captiuitie, and  
caried them away with hym: the  
thirde day he rose againe frō death  
to life, manifestly shewing hym  
selfe to his Disciples, eating with  
them, and speakinge of the king-  
dome of God.

Act. 1.

*What meaneth the sixth Article?*  
*He ascended into heaven.*

Act. 1.

Mat. 16

Luc. 14.

Heb. 1.

**W**E must beleecue, that our Lord  
Iesus Christ, after that he had  
done all thinges necessarie for our  
redemption in his manhood, the  
fortith day after his glorious re-  
surrection, in the same manhoode  
maruelously ascended into heauen  
with great glory and triumph, ca-  
rying with him the soules whiche  
he had loosed from captiuitie, and  
bondage of the diuel. And there  
doth sit on the right hande of God



CHAPTER. (Of faith)

the Father: that is to say, Christ assumed into heauen, is peaceably in great glory and maiesty, both iudgeth and disposeth all things quietly and peaceably with God the Father in euerlastinge blessednes (which is vnderstanded by the right hand) where his seate was prepared from the beginning of the worlde.

*What meaneth the seueneth Article  
From thence he shal come to  
iudge the quicke and  
the deade.*

**W**E must belecue, that Christ our Lord at the day of iudgement, in mans forme like as he did ascende, so shall come from heaue: to receaue the good people to eternal ioy, and to iudge the badde people to perpetuall paine.

*What meaneth the eight Article  
I beleue in the Holy Ghost.*

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Job. 51.

Aug. 10

**W**E must belecue in God the holie Ghoste (the third person in Trinity) proceedinge from the Father and the Sonne, beinge equall in power with the. We must belecue, that he teacheth the Catholicke Church all truth, & hath appointed the Bysshopes to gouerne and rule the said Church, and that he sanctifieth vs by the holy Sacramentes.

*What is the meaning of the ninth article? The holy Catholicke Church.*

**W**E must belecue one, holy, Catholicke and Apostolicke Church: and we must beleue the doctrine that is taught therein.

*What is the Church?*

Aug. ca.

4. cont.

epif. fan.

dawen.

**T**He Church is a visible companie of people, first gathered together of Christ & his disciples, continued vnto this daye in a perpetuall succession, in one Aposto-

CHAPTER. (of faith)

licke sayth, liuinge vnder Christ  
the head: and in earth, vnder his Vi-  
car, Pastour and cheefe Bishoppe.

*Why is the Church called one?*

**B**Ecause thereby are excluded  
all congregations of the mali-  
giant Church, which are deuided  
into sundry Schismes, sectes, and  
opinions in doctrine, as the Luthe-  
rans Churche doth not agree with  
the Zuinglians, nor the Zuinglians  
with the Anabaptistes, &c. There-  
fore Christ his Churche is called  
one, being gathered together in on  
spirite of Iesvs Christ. In this  
Church is confessed and worship-  
ped one God, one faith is confessed  
and taught, one Baptisme and one  
vniforme order of Sacramentes are  
ministred without Schisme or di-  
uision, hauinge one Head in earth,  
Gods Vicar in the Apostolicke See,  
successor to S. Peter.

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*Why is that Church called holy?*

*Eph. 5*

*1 Cor. 6*

**B**Ecause in it we be sanctified  
and made holy in receauinge  
so many benifites of God, as we  
haue receaued: the Church being  
Christs deere spouse, the pillar and  
foundation of truth, Christ hath  
sanctified it by his pretious bloud-  
shedding: the blessed Martyrs, haue  
suffered cruell martyrdomes the-  
rein: and many miracles haue bene  
wrought therein by the Apostles,  
Martyrs, Confessors, and Virgins,  
for the confirmation of their do-  
ctrine.

*Why is the Church called  
Catholike.*

*Mat. 28*

**B**Ecause euery where, at all times,  
and in most persons, it both is,  
and hath bene.

*Why is the Church called  
Apostolike?*

**B**Ecause it is founded vpon the  
Apostles, and in this Church

CHAPTER (Of faith)

we can shew and prooue by lineall descent in the See of Rome, a succession of Bysoppes, which haue receaued and kept the Scriptures with the true exposition thereof, traditions and obseruations, from the Apostles to these our dayes, from one to another: so that the true doctrine, principal traditions, general obseruations and customes vsed in the Church at this day, we are able to shew instituted or allowed by the Bysoppes succeeding lineally to the Apostles Peter and Paule, which dit sit at Rome, there layinge a foundation of Christ his Church, and also suffred martyrdom there.

What is the Communion  
of Saintes?

**W**E muste belceue, that all good faithfull Christian people, whether they be in heauen, earth, or purgatory, be members

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of Christ his mystical body (which is the Church) and communicate and participate one with an other. The Saintes in heauen doe pray for vs in earth, and we participate of the benifite of their prayers and merites. We that be in this world doe communicate one with an other in prayers and the sacrifice of the Masse, with all good spiritual things, that be done in the vniuersall Church: we ought to pray for them that be in Purgatory, and they may participate with vs of the Sacrifice of the Masse, and of our prayers, and other good deedes, and take releefe and benifite thereof.

*What meaneth the tenth Article*

*Forgiuenes of sinnes.*

ART. 1.

**W**E must beleue (if we remaine still in the Catholike Church) to haue remission and forgiuenes of sinnes: which is by the holy Sacraments that take their

CHAPTER. (of faith)

& strength of the merites of Christ  
his Passion.

*What meaneth the eleuenth Article?*

*The resurrection of the body.*

**W**E must belecue, that although 1. Cor. 7  
our bodies dye, and be eaten  
with wormes, or with wild beasts,  
or other wayes consumed: yet at  
the day of iudgement the same bo-  
dies with the same flesh and bones  
shal arise againe, and be vnited to  
our soules againe.

*What meaneth the twelfth Arti-*

*cle? The life euermoring.*

**W**E must belecue, that at the Mat. 13  
day of iudgemente, our soules  
and bodies shal be ioyned toge-  
ther. And we must come before  
Christ, to geue a reckninge of our  
owne deedes, & they that haue do-  
ne well, shal goe to euermoring ioy  
both body and soule: and they that  
haue done euil, shal goe to euermor-  
ing paynes both body and soule.

so that after this life, is an euerslasting life, ether in ioy, or payne.  
*Athana.* This is the Catholike faith, the which except we wholly and stedfastly beleue, without doubt we shal perish to euerslasting damnation.

What is the summe of al the Articles of our Creede?

*2. Ioh. 5.* **T**O beleue in harte, and confesse with mouthe, that our Lord God being most mighty in power, prudent in wisdome, of an infinite goodnes, is one in nature and substance, & three in persons, the Father, the Sonne and the holy Ghost, so that these three are one true, eternall and incomprehensible God: of whom, by whom, and in whom all things are. Especially yet creation apperteyneth to the Father, Redemption to the Sonne, and sanctification to the holy Ghost.



CHAPTER. (Of faith)

*Who be alienated & utterly separated  
from the Church of Christ?*

**T**He Iewes, and all Infidels, and Mat. 18.  
they that by Apostacye for-  
sake their faith. And heretiksw which  
although they be christened, yet  
obstinatly defend error agaynst 1. Cor. 9.  
the Catholicke fayth. Moreouer  
Schismatikes, which seperate them  
selues from peace and Catholike  
vnitie: also they that be lawfullye  
excommunicated. Al these maner  
of people are excluded from the  
Communion of Saints, the parti-  
cipation of Sacramentes, & suffra-  
ges of the Church: which be clea-  
ne voyd of a spiritual lyfe, & are in  
bondage of the diuell.

*What is the moste playne rule of faith,  
whereby Catholiks be discerned  
from heretikes.*

**T**He most plaine rule to know  
a Catholike is: They that do  
professe the fayth of Christ, & the

## THE SECOND

Mat. 18

Cypri.

whole authoritie of the Church,  
and stedfastly doe held the do-  
ctrine and sayth of the Church,  
which the Doctours and Pastours  
of the Catholicke Church doe de-  
fine and teach to be beleueed, are  
Catholickes. For he that wil not o-  
bey the Church (Christ hym selfe  
sayeth) let him be taken as an Hea-  
then & Publican. He shal not haue  
God to be his Father, that will not  
haue the Church to be his mother.

### CHAP. 2. *(Of Hope)*

*Spe saluati sumus.*

By hope we are saued.

*What is hope?*



Hope is a vertue geuen  
from God aboue, wher-  
by we looke for the  
goodnes of our saluatiō  
& euerlasting life with a sure trust.

CHAPTER. (Of Hope)

Wherof may we learne the right  
maner and way to trust and aske  
necessaries of God?

**O**f our Pater noster, which our Mat. 6.  
Lord & maister with his ow-  
ne mouth, hath taught & appoin-  
ted vs to learne: wherein be seuen  
petitions, as here foloweth.

1 Our Father whiche art in hea-  
uen, halowed be thy name.

2 Thy kingdome come.

3 Thy wil be done in earth, as it  
is in heauen.

4 Geue vs this daye our daylie  
bread.

5 And forgeue vs our trespasses,  
as we forgeue them that trespass  
against vs.

6 And lead vs not into temptation.

7 But deliuer vs from euil. Amen.

That meaneth the beginninge of  
this praymer our Father which  
art in heauen.

THE SECOND

Rom. 8.

Gal. 4.

Eph. 1.

**I**T is a preface, which putteth vs  
in remembrance of an high and  
singulier benifite, that Christ our  
Sauour hath obtained through  
his merites: whereby God the Fa-  
ther is content to receaue and take  
vs as his children and heyres by ad-  
option. And by this sweete name  
of the father, we are prouoked and  
allured, both to loue him agayne,  
& also to praye with greate truste.

*What meaneth the first petition  
Thy name be balowed.*

**B**Y this petition we desire, that  
blyke as God the Father is holy  
by nature, soe by grace in the holy  
Sacraments we may be made holy  
and be sanctified, & that this giste  
of holy feare (lest we should offend  
God) be so firmly planted in our  
harts, that therby all corruption of  
sinne be expelled and excluded  
from vs, and that the loue of God

CHAPTER. III. (of Hope)

be so kindled in our hartes with purenes of lyfe, that with all our might and strength we maye endeavour our selues, to magnifie, extol, & praise the honour, worship, and magnificence of the eternal Maiestie, and what so euer apperteineth to the glory of the most high and mighty God the Father.

*What meaneth the second petition?  
Thy kingdome come.*

**B**Y this petition we desire and aske, the glory of the heavenly kingdome, and euerlasting felicity to be geuen to vs, that speedely we may raigne with Christ for euer: which petition must be obtained by humility and meekenes on our parts, applying our selues to Gods mercie and pitie.

*What meaneth the third petition?*

*Thy will be done in earth,  
as it is in heauen.*

THE SECOND

Act. 3

Mat. 25

**B**y this petition we aske & desire the helpe of the diuine graces to be geuen to vs: that willingly, sincerely, and constantly we maye fulfil the wil of God the Father in earthe, as the blessed companie doe in heauen.

*What meaneth the fourth petition*

*Geue vs this day our dayly bread.*

1 Tim. 6

Mat. 4

**W**E desire and aske, that those things may be geuen to vs, which apperteine to the nourishment, and sustentation of the life of our bodies and soules: as meate, drinke and clothinge, the word of God, and the Sacraments of the Catholicke Church.

*What meaneth the fifth petition*

*Forgiue vs our trespases*

*as we, O v.*

**W**E desire pardon and forgiveness of our finnes, being redy to forgiue & remitte what offence so euer any hath committed

CHAPTER. III. (Of Hope)

against vs: and for he that is not  
with all men in Charitie, can neuer  
truly say his Pater noster. And as  
we shew mercy, pitie & compassiō  
vpon the poore, and to our infe-  
riours that haue neede of vs: so  
God wil shew mercy, pity, & com-  
passiō vpon vs.

*What meaneth the sixth petition? And  
leade vs not into temptation.*

**W**E desire, that in so great im-  
becillitic, frayltie, and weake-  
nes of life, we may be vnderfet and  
vpholden with a diuine power and  
strength: and that we may be de-  
fended against the diuel, the flesh  
and the world, lest by any meanes  
we be overcome with temptation  
of our sayed ghostly enemies, and  
geue consent.

*What meaneth the seventh petition?*

*Deliner vs from euil.*

**W**E desire God the Father, that  
of all his gentil beneficialnes

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he would deliuer vs from al aduersities, and miseries, both of body & soule, and from all occasions of the same in this present lyfe, and in the lyfe to come. Amen. (Which is as much to say in English as, so be it) signifieth the hope to obtaine al that is conteined in the petitions before going.

*What is the summe of the foure first petitions?*

**B**y the first petition we desire that the honour and glory of the Diuine maiestie may be reuerenced & halowed among vs.

By the seconde we desire our owne felicitie.

By the thirde petition we desire due obedience to God.

By the fourth, necessarie sustentation of our bodies and soules.

*What is the summe of the other three petitions?*



CHAPTER. I. (Of Hope)

**T**He other three petitions con-  
teine the euil things and misfe-  
ries, that we ought to put away  
with prayer, as sinnes, whiche shur  
vp the Kingdome of heauen from  
vs. And temptations, which draw vs  
from God to sinne. And calamities  
both of this life, and the life to co-  
me, except we be holpen by a Di-  
uine grace. So our Pater noster  
teacheth vs both to aske good  
things, and to put away euil thin-  
ges by prayer.

Of the Aue Maria.

*Whereof came this manner of salutation  
to the blessed virgin Marie.*

**T**He first parte came of the  
example of the Angel Gabriel  
whiche with great reuerence & hu-  
militie did salute the virgin Marie,  
being sent from god, to shew the  
wonderful incarnatiō of our sauour  
Christe our redemer, saying: *Hail*  
*ful of grace, our Lords is with thee.*

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The seconde of the example of S. Elizabeth which being replenished with the holy ghost, did salute her saying: *Blessed art thou among women, and blessed is the fruit of thy wombe.* Now the continuance of this manner, of the salutation, commeth of the vse & custome of the Catholike Church, being taught by the holy ghost, this Angelical Salutation. To be a verie necessarie prayer of laude and prayse, to be often sayed, & to be ioined to our Pater noster.

*What frute or profit doth this salutation bring vs*

**I**T doth reuiue and stitre vp in vs, the gracious and healthfull memory of the holy Virgin Mary, and our Lords Incarnation. And furthermore it doth admonishe vs, & put vs in remembraunce, that we may seeke to get the gracious fauour of the Virgin to make intercession for vs to God.

CHAPTER. (Of Hope)

*What may we beleewe of this  
Salutation.*

**T**He excellent gifts & praises of the incomparable Virgin: that she was replenished, and fulfilled with the giftes of God, and with most singular vertues: that she was a Virgin and Mother. that she was blessed among all women of all times: that she was Mother of the King of al Kings, mother of Christ our Lord God. Also that shee was the procurer of grace, and mother of life, which is Christ him selfe.

*Why is the Ave Maria vsed so often  
to be said for a prayer, seinge there  
is no petition in it?*

**W**Ho so euer hath anye suite, or request that he would gladly obtaine of a Prince, Magistrate, or his Superiour: he will vse often wordes that will please and delighte the minde of him that his suite is to, that thereby his minde

## THE SECOND

may be moued with affection, and made attentiuē to heare the Suiter, and graunte all his requeste. So all Christian people are suiters to God, and ought to make suite and request for mercie, grace, and godly helpe, to attaine and come to eternal glorie. And for because our blessed Lady was preelected and chosen of God before all other creatures, to be the mother of Christ, both God and man, and of that glorious Virgin Christ tooke his manhode, wherewith he redeemed vs: therefore it is expedient, to desire the said Mother of God to pray for vs, that by her intercession we may the better obtaine our suite of God.

No wordes can be found in the holy Scripture of more efficacy and strength, to moue the holy Trinitie mercifully to heare our suite, & graunte our request, the the An-

# CHAPTER II (Of Hope)

gelical Salutation.

First what wordes can be more acceptable to God the Father, then these wordes, that he him self was the Author of, (& as one wold say) endited in heauen, and sente them doune into earth by his mightie Archāgel Gabriel, when he had decreed mans redēption & saluation.

What wordes can be more pleasant to god the Sonne, the second person in Trinitie, then these wordes of the Angel, whereby his blessed Incarnation is moſte ſpecially remembred: that he being god, was alſo made man perſitly: taking his Manhode of the moſte pure blood of the bleſſed Virgin Marie, and was the bleſſed fruite of her wombe: whiche fruite was offered vpon the Croſſe for our redemption, the which fruite that the bleſſed Virgin brought forth, is really preſent in the bleſſed Sa-

crament of the Aulter, to fede and nourrish the worthy receiuers, and to bringe euerlasting life to them that receiue worthely. And also to be as a medicine, to expel the pojs-  
son of the fruit that Eue first tasted of which brought death and condemnation to all mankind.

What wordes can more please god the Holy Ghost, the thirde Person in Trinitie, the these woor-  
des that the Angell spake to the blessed Virgin Mary: by the which he did worke the miraculouse Incarnation of our Sauour in the Virgins wombe? So the will of the holy Trinitie was wrought by the Salutation of the Angell, to great ioy of Angels, & to the vnspeakeable comfort of mankind: what words can be more ioyful to the blessed Virgin Mary, then to heare these words that the Angel saluted her with, at the conception of our  
Sauour

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Sanioour Christ in her wombe: whe  
 Ena was turned into Aue, decla-  
 ring her to be innocent, without  
 spot of sinne, so ful of grace, as ne-  
 uer any earthly creature was: in  
 suche sorte and maner to haue our  
 Lorde God with her, as neuer any  
 creature had: to haue such blessed-  
 nes, as neuer any woman had:  
 beinge a pure Virgin and mother,  
 without greefe or paine, bringinge  
 furthe suche frute of her wombe,  
 as by his glorious Passion did re-  
 deeme the world. What can more  
 moue the blessed virgin to pray to  
 God for vs, then the Angelicall sa-  
 lutation (called commonly the *Aue*  
*Maria*) in the whiche is contelnd  
 such mystical wordes (sayeth saint  
 Bernard) that as often as it is said  
 with a reuerent deuotion, it ma-  
 keth angels glad, and the Diuels to  
 quake and tremble. Therefore vpo  
 these consideratiōs the holy Church

Ena turn-  
 ned into  
 Aue.

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doth vniuersally and dayely vse  
both in publike & priuate prayer,  
this Angelical Salutatiō, and com-  
mēdeth the same to al her obediēt  
Children.

CHAP. 3. (of Charitie)

*Si vis ad vitam ingredi, serua  
mandata.*

If thou wilt enter into life, keepe  
the Commandements.

*Of the first Commandement.*

*What is Charitie?*

Mat. 12.

Luc 10.

Mat. 19



Charity is a vertue geue  
from God, by the kee-  
ping whereof (as Christ  
sayed) we shall possesse  
euerlasting life in the  
kingdome of heauen.

*How many Commandements  
of God be there?*

Exo. 20

Mat 4

TEN wherof the first Com-  
maundement is: Thou shalt  
hane none other Goddes but one:



CHAPTER. (Of Charitie)

God the Father, God the Sonne,  
and God the Holy Ghost, three  
Persons, and one God. Thou shalt  
worship thy Lord God and onlie  
serue him.

*What meaneth this Commandement?*

**I**T doth prohibit and condemne Exo. 23  
Deu. 18  
all idolatrie and worshipping of  
false Goddes, art magike, diuina-  
tion, superstitions, obseruations,  
and all wicked worshipping. And  
vpon the contrary part it requireth,  
that we beleue in God, & worship  
him.

*How many maner of honours and  
worships be there.*

**T**Hree, whiche be called *Latria*,  
*Hyperdulia*, and *Dulia*.

*What is the honour and worship  
called Latria?*

**L***atria* is a Seruice, Adoration,  
honour and worship, that must  
be geuen onlie to God being the  
beginning and ende of euery crea-

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ture. By this honour and worship called *Latria* : we muste honour, worship, and reuerence the blessed Trinitie, and Christ incarnate the second Person in Trinitie.

*What is the honour, vvorship, and reuerence called Hyperdulia.*

**H**yperdulia, is a reuerence, worship, and honour, due vnto no other, but to suche as be most ioyned vnto God : as our moste blessed Ladie mother of God of whom Christ tooke his manhode.

*What is the honour, worship, and reuerence, that is called Dulia?*

*Thomas.*  
*lib. 4. ca.*  
*36.*

**D**ulia, is a reuerence, worship, and honour appertaining to reuerende persons both in heauen and in earth. By this honour called *Dulia*, we worship and honour the Angels and Saints in heauen. But we do not honour and worship, Sainctes, as putting more cōfidence and trust in them, then in God,

CHAPTER. (of Charitie)

not with such honour as is due to God. For we honour them as the frendes of God, being his Children and heyres by grace, and our Advocates and Intercessours with God the giver of all honour. In earth we reuerence their Reliques and Images, but the honour is referred to the Sainctes them selues. Also with this honour of *Dulia* we honour our Parentes, Superiours, and all reuerend persons.

*How is Gods due honour & seruice geuen hym?*

**I**N our hartes by faith, hope and charitie: In our bodies by outward gesture and actes as Sacrifice and fasting, &c.

*How is it geuen by Faith.*

**I**N beleeuing the xij. Articles of Faith. Our Credo, bothe expressed in wordes, and vnderstanded as holy Church doth beleeue and teach: & in hauinge an inwarde deuotion

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of minde toward God & his saints  
for his sake.

*How must we honour God by Hope?*

*Hope.*

**W**E must haue a stedfast trust  
in God, that of his mercy &  
grace (our good workes answea-  
ringe there vnto) he will reward vs  
with euerlasting ioy in heauen.

*How must we honour God by  
Charitie?*

*Char-  
itie.*

**W**E must loue God with all  
our hartes so firmelie, that  
neither for feare nor flattery, pro-  
speritie, nor aduersitie we be ca-  
ried away from God. And that the  
loue of no creature remaine in our  
hartes, but for God and godlines.  
With all our soules we must loue  
god so faithfullie, that we had ra-  
ther our soules should be seuered  
from our bodies, then from god.  
This loue maketh all thinges light  
and easie: this loue caused the glo-

CHAPTER. I (of Charitie)

rious Martyrs to suffer all kind of tormentes, both patiētly and gladly for the feruent loue of god. This ardent loue vnto God, caused the blessed Fathers in wildernes to take great paines and penance vpo them, in fasting, and praying, weeping and mourning. For their meate and drinke they vsed drie bread and cold water, herbes, rootes, and barkes of trees, for their clothing, heare and sacke, the colde earth for a bedde: a hard stone for a pillowe: and were ready to suffer any cruell death for Christs sake: their hartes were so kindled with a burninge Charitie towards God.

\* *How many wayes, is the first Commandment broken concerning faith?*  
 Seuen maner of wayes, that is to say.

1 By Infidelitie.

2 Doubting in faith.

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- 3 Presumptuous searching of faith.
- 4 Denying of faith.
- 5 Tempting of God.
- 6 Vnreuerence of God.
- 7 And Arte Magike.

*Who be they that breake the first commaundment of God by Infidelitie.*

*Infidelitie.*



L heretiks, Idolaters, Turks and Iewes, and al they that doe not professe the catholike faith both in hart, woord and deede, that our godfathers & godmothers promised for vs in Baptisme: And al they that neglecte to learne the Articles of our faith, and the Commaundementes of God. For we ought to learne the said Articles of our faith and ten Commaundements, before we receiue the blessed Sacrament of the Altar.

*Who be they that breake the first commaundment, by doubting in Faith.*

CHAPTER. (of Charitie)

**T**hey that doe not stedfastly beleue, but doubt whether there be a Paradise, a hel, and a Purgatorie. Also they that doe not stedfastly beleue the blessed Sacramēt of the Aulter, and other Sacramentes of the Catholike Church. For he that doubreth in faith, mistrusterh the certaintie of Gods worde.

*Doubting in Faith.*

*Who be they that breake this Commandement, by presumptuous searching of Faith.*

**T**hey that doe presumptuously searche the Articles of Faith or doubting, dispute of Faith and Veritie. And they that wil beleue nothing concerning Faith, but that whiche can be tried and shewed by reason: for faith hath no merit where mans reason geueth experiment. No man can trie out his faith by reason.

*Presumptuous searching of faith.*

*S. Grego.*

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*Who breaketh the first Commaundement by denying of Faith?*

*Denying  
of faith.*

**T**hey that will not confesse the Catholicke Faith with their mowthes, although they beleue it in their harts for a Christian man ought to be of suche constancie, that he should rather suffer his life to be taken from him, then his faith.

*Rom. 10*

And S. Paule saith: *we beleue in hart, to righteousness, and confesse in mouth to saluation.*

*Who breaketh the first Commaundement of God by tempting of God?*

*Tempting  
of God.*

**T**hey that require of God, or of his Saintes, miracles: and seeke to be holpen of God by miracle where they may be holpen by other meanes. And they that for pouertie, sickenes, or aduersitie, doe murmur and grudge, that God wil not graunt them their desire, when peraduenture they desire against their soules health. For



many times god doth not geue vs  
that, which we desire: to the intent  
he may geue vs that which is bet-  
ter for vs.

*Who breaketh the first Commaunde-  
ment of God by vnreuerence of God?*

**T**HEY that doe not geue due vnreuerence to God, and his saints, or to there Reliques & Images. Secondly, they that vnreuerently receiue the blessed Sacrament of the Aulter. Thirdly, they that vnreuerently behaue the selues before the blessed Sacrament. Fourthly, they that vnreuerently behaue them selues in the Church, or other places dedicated to gods seruice: as they that will not pray with their mouthes, kneele vpon their knees, knocke vpon their breastes, hold vp their hands and lift vp their eyes when order requireth, and necessarie or reason dispenseth not.

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*Who breaketh the first Commaundement by art Magike?*

*Art ma-  
gike.*

**T**hey that of purpose tel destinies by taking of lottes, or verses in the scriptures, Enchanters, witches, Sorcerers, interpreters of dreames, and suche like prohibited by the lawe of God: and all they that aduisedly vse their help to recover health, or to get a thing that is lost.

*How many wayes is the first Commaundement broken, concerning hope?*

**T**hree maner of wayes: By desperation, by presumption of gods mercy, and presumption of our good workes.

*Who breaketh the first Commaundement by desperation?*

*Despe-  
ration.*

**F**irst, they that by tentatiō of the Diuel, pusilanimitie, or other infirmitie destroy themselves vpon mistrust of gods mercy. Secondly

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they that doe thinke their sinnes so great, that God either can not, or will not forgeue their sinnes. Thirdly, they that heape sinne vpon sinne and will not go about to get remission of their sinnes. All suche breake this Commaundement.

*Who breaketh the first Commaundement by presumption of Gods mercy?*

**F**irst, they that continue in sinne still, trusting to haue mercie without Penāce, & euerlasting life without good workes: and wil say, God hath created them, and redeemed them, and therefore he must needes saue them. Secondly, they that trust only by Christes Passion, or by onlie faith to be saued. Thirdly, they that continue in sinne still, trusting in the hower of death to aske mercy and to haue it: which is a presumption without all discretion. For when the hart is pinched

*Presumption of Gods mercy,*

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with pangs of death, the bodie vexed with sickenesse, the minde tossed with the perplexitie of hel-fire, and both bodie and soule inuironed and compassed about with horrible swarmes of Diuels: then commonly grace and memory faileth to aske mercie. And then it fa-  
*Eccle. 3.* reth ( as Scripture saith ) *He that loueth danger, shal perish in it.* For he that wil not seke for mercy when he may, often lacketh it when he would haue it. All such breake the Commaundement of God by presumption of gods mercie.

*Who breaketh the first Commaund-  
ment by presumption of  
good workes?*

*Presum-  
tion of  
good  
workes.*

**A**Ll they that thinke their mer-  
its so great, that they ought  
to haue no aduersitie in this life,  
and that they shall possesse heauen  
onelic by their merites. And they  
that thinke they can merit of them

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selues, without the continual grace of God. Suche breake the Commaundement of God by presumption of good workes.

*How many wayes is the first Commaundement broken, concerning Charitie?*

Three maner of wayes, by loue Charitie  
of worldly thinges, by worldly feare, and seruile feare.

*Who breaketh the first commaundement by loue of worldly thinges?*

First of all, they that loue wife, Loue of worldly thinges.  
childe, maister, frinde, or them selues more then god. Secondly, they that for worldly gaines, preferment, or carnall pleasure neglecte their dutie to god. Thirdly they that be more careful for worldly thinges, then for heauely things, & would stil remaine in this world if they might. For the loue of god, and the world can not dwel together in one hart. Nor one hart can

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serue God and Mammon. All such  
breake the Commaundement of  
God.

*Who breaketh the first Commaunde-  
ment by worldly feare?*

*World-  
ly feare.*

**F**irst of all, they that for feare of  
Princes, Lordes, Magistrates, or  
Maisters, doe not obey the Com-  
maundement of God. Secondly,  
they that feare more the displea-  
sure of any man, thē of god. Thirdly  
they that for feare to be talked of  
or scorned, withdraw them selues  
from Diuine seruice, or woorship-  
ping of God, or of his Sainctes.  
Suche breake this commaundemēt  
of God.

*Who breaketh the first Commaunde-  
ment by seruile feare?*

*Seruile  
feare.*

**A**L they that keepe the Com-  
maundementes of god only  
for feare of punishmēt in hel-fire,  
and not for the loue of God: all  
suche breake this Comaundement  
of god.

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of god.

*How many causes be there that moue  
vs to loue God aboue al thinges*

Seuen especially.

1 Gods chief goodnes.

2 He loued vs first.

3 He is our Father.

4 He hath redemed vs.

5 He prouideth continually for vs.

6 He is presente vnto vs in the  
blessed Sacrament.

7 He promisetht to vs a rewarde,  
that eye neuer sawe, that eare ne-  
uer heard, that hart neuer thought.

Why

we

ought to  
loue god.

Of the second Commandement.

*What is the second Commaun-  
dement of God.*

**T**Hou shalt not take the name  
of god in vaine.

*What meaneth this Commandement?*

**I**T doth forbid and condemne the *Eccle. 12*  
abusinge & vnreuerent takinge  
of the name of God, and his Saints; *Mat. 5.*

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of any creature: which is committed of periurors, and blasphemers. No man may sweare an othe without a greate cause, and that must be before a Iudge in veritie, iniustice, and iudgement: that is, truly, vprightly, and aduisedlye. Otherwyse all our talke ought to be, yea, and nay.

*How many wayes is the name  
of God taken in vayne?*

**F**oure maner of wayes: By periurie, blasphemie, vnlawfull vowe, breaking of lawful vowe, and by vnaduised takinge of the name of God and his Saints.

*How many wayes is God offended by Periurie?*

*False.*

**S**euene maner of wayes. First by falsitie, in calling God or his Saints to witnesse, affirming with an othe that, which is false: or that, which we thinke to be false.



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Secondly by doubtfulness, affirming with an othe that, which we be in doubt of, although it proue true afterward. 2.  
Doubt  
fulness.

Thirdly, if we promise with an othe to an other that, which we intend not to perfourme. 3.  
Promise.

Fourthly, if by craft or subtiltie of words in an othe we goe about to deceiue the hearers vnderstandinge. 4.  
Craft  
words.

Fifthly, if we sweare to doe a noughtie acte or deede, which othe is not to be kept. 5.  
A nought  
deede.

Sixtly, if we sweare to cmitte a good deede, or worke of Charitie, which othe is not to be kept. 6.  
Omitte  
good deede.

Seuenthly, if of purpose we compel any man to periurie. 7.  
Blasphemy.

*How many wayes is God offended by blasphemie.*

**S**euē maner of wayes: First if we sweare by false Gods.

Secondlie, if we attribute vnto

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God, that, which doth not agree to him: as to say, God is not righteous or merciful,

3. Thirdly, if we deny any thing, that agreeth to God: as to denye God to take care of mortal things.

4. Fourthly, if we attribute vnto a creature, that, which only agreeth to God: as if we attribute to the diuel and fortune the power and dominion of al things.

5. Fifthly, if we attribute members to God, as concerning his diuinity.

6. Sixtly, if we curse God or his Saintes, and wil saye: God is not righteous, if we may not haue our owne will. For as light is odious to sore eyes, and good meate vnfauierye to the sicke: so Gods mercy displeaseth euil & wicked people.

7. Seuenthly, if we doe iniurie to God or to his Saints.

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How many wayes is God offended  
by vnlawful vowes?

**F**oure maner of wayes. First if  
we make a vow, to doe an euill  
deede: as to kill a man, or to mayme  
him. *Valerius  
full  
vowes*  
Secondly, if we make a vowe a-  
gaynst a godly purpose: as not to  
enter into religion, or not to geue  
almes.

Thirdly, if we vowe a lawfull  
vowe for an euill intent, that we  
may haue our vnlawful purpose,  
so to make God author of euil.

Fourthly, if we make a vowe  
that is foolish, vndiscreete, or vn-  
reasonable. And if we do not per-  
forme our lawfull vowe in due  
time, we breake Gods commaun-  
dement: yet some vowes for a re-  
sonable cause may be changed or  
dispenced with, by them that haue  
authoritie to dispence.

Also, we may breake the second

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commandement of God by vnad-  
uised takinge of the name of God:  
as if without nede or compulsion  
we sweare in things that be cer-  
taine, or if we sweare of a peruerse  
custome, or of purpose by God or  
his Saintes in idle talke or anger.  
For he that is accustomed to swe-  
are, can not escape periurie.

Of the third Commaundement.

*What is the third Commaunde-  
ment of God?*

**R**emember that thou sancti-  
fic, & kepe holy the Sabbath  
daye. In Moyses lawe the people  
were commaunded to sanctifie &  
keepe holie the Sabbath daye,  
which day we call Saturday, or the  
seuenth day. For after that almighty  
god had created al kinde of crea-  
tures in six dayes, the seuenth day  
he rested or ceased to create any  
new creature. But in the law of

CHAPTER. (Of charitie)

grace we doe not sanctifie or keepe  
 holy the seuenth day, called the Sa-  
 turday : but we sanctifie or keepe  
 holy the day folowing, called the  
 Sunday, or our Lords day : in the  
 which day Christ our Lord arose  
 from death, making mankind (that  
 was created earthly ) a heuently  
 creation, in the day of his resurre-  
 ction. This precepte of sanctifying  
 or keepinge holy the Sondag, or  
 our Lordes day, doth containe  
 vnder it, all feastes and holy dayes  
 instituted & commaunded by the  
 Church. And we doe sanctifie the  
 holy day, when we applie our sel-  
 ues to the worshipping of God.  
 Therefore vpon Sondaies & holy  
 daies we ought to search our con-  
 science, & purge it from sinne:  
 we should crie and call vnto God  
 for mercy and grace, thanking him  
 for his manifold benefits besto-  
 wed vpon vs: we ought to haue in

Leui. 3. 8

Hier. 14

Numb. 15

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memory Christs Passion, Paradise, Hel and Purgatory, so to absteine from sinne, & exercise our selues in thinges that be godly for our soules health: as in goinge to the Church, to pray deuoutly, reuerently to heare Masse and other Diuine seruice.

*How manye wayes is the holy  
daye broken?*

**F**Oure maner of wayes. By seruile worke, by omitting the woorshipping of God, by vnreuerence of holy things, by wanton or vnlawful playes.

*How is the holy day broken by seruile worke or labour.*

*Seruile  
worke.* **I**F vpon Sundayes or holydayes we worke, or cause other to worke any seruile labour, that properly pertyneth to seruantes: as ploughing cartying, digging, and suchlike, or doe vñe handy craftes. How be it for pitee or necessitie,

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some thinges be permitted to be done vpon holy dayes: as dressing of meate, preparing of a medicine, burying the deade, & such like. Also it is permitted vpon holy dayes, to excercise the liberal sciences, as to dispute, or studie, to sing, or to play vpon instruments. And if necessitie doe constraine to take a iourney vpon the holy day, it is permitted.

*How is the holy day broken in  
omitting the worship  
of God*

**I**F euery Sunday and holy day we be not present at Diuine seruice, & if we doe not heare wholly one Masse with a deuout reuerent minde: or if we doe not say our Diuine seruice that we be bound vnto, if we be not confessed at Easter and receiue the Sacrament. In omitting these and suche like, we breake the holy day.

*omitting the worship of God.*

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*How is the holy day broken, by vnreuerence of holy thinges?*

*Vnreuerence of holy thinges.*

**I**F we heare Masse vnreuerently, at talking, walking, haling, or occupieng our selues idely. And if we misuse the church or church yarde, or pollute the same, or if we vse any thing forbidden by Christ or his Church, we brake the holy day.

*How is the holy day broken by playes pastymes, or gammyng?*

*Playes or gammyng*

**I**F we mispende the holy day in vnthrifty games, as cardes and dice for couetousnes, or when we shoulde be at Diuine seruice: or if we vse daunsing for wantonnes, or if we idely straye about, when we shoulde be at Diuine seruice: or if we frequent tauernes or bowling allayes, or if we vse any vn honest place or compaigny. By these waies & such like we breake the holy



CHAPTER. (Of charity)  
day, and so offende God.

Of the fourth Commaundement.

*What is the fourth Comma-  
ment of God?*

**H**ONOUR thy Father and Mo- Exo. 20.  
ther, that thy daies may be  
long vpon earth.

*In what thinges doth the honour  
consist, that we must do to our  
Fathers and Mothers?*

**I**N three thinges. In reuerence, Ephe. 6.  
Obedience, and succuring them. Col. 3.

*How must we reuerence our Fa-  
thers and Mothers?*

**I**N louing them, doing good to Reuerē-  
them, in praying for then, being ce to our  
afraid least we should offend them parents.  
in worde or dede. In geuing place  
to them: we must reuerence them  
both in wordes and gesture.

*How do we offend in not reueren-  
cing our parents?*

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Vuene-  
rence to  
our pa-  
rents.

**F**irst, if we neglect our natural parents or kinfolkes being in pouerty or misery, if we deride or scorne them, or styrrer them to angre, or if we desire their death for hatred towards them, or for desire of inheritance, goodes or honour, and by suche like, we breake gods precept.

Reuerē-  
ce to our  
spiritual  
fathers.

Secondely, we breake the commaundement of God, if we do not reuerence our Prelates, Bishops, ghostly Fathers, & other spiritual rulers and gouerners in Christs Church, that haue cure & charge of soules. For who soener doth contemne, despise, or scorne either their catnal parents: or spiritual fathers: be accursed of God, as Cham was for laughing at his father Noe.

Rom. 13.  
Heb. 13.  
1. Pet. 2.  
Gen. 9.

Thirdely, we breake this Commaundement of God: if we do not reuerence our God Fathers & God mothers, our superiours and

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elders both in age, grauitie, wisdom, vertue and learning, or in office, authoritie and dignitie.

*In what thinges must we obey  
our parentes?*

**I**N all thinges apperteyning to God, or good maners, in things that be honest & lawful. We must obey them by the example of our Sauour Christ, which was obedient to his parentes. And as we be bound to obey our carnal parentes, so we be bound to obey our Prelats, Bishops and spiritual gouernours in Christes Church: we are bound to obey their precepts, & firmly to kepe their doctrine, that they haue taught vs, for our soules health.

*Obedience  
to carnal  
parents.*

*Obedience  
to spiri-  
tual Fa-  
thers.*

We must diligently take hede that we be not caried away with any strange heretical doctrine, & that we intangle not our selues in schism: stedfastly we must cleaue & stick

### THE THIRD

to the doctrine concerning faith  
& Religion, that hath bene taught  
in Christes Church by a succes-  
sion of Pastours and Bis hops com-  
ming linealy from the Apostles.  
Whose doctrine is deriued from  
the Apostles to this day from one  
to an other. Who soeuer doth not  
obey these spiritual Fathers, doth  
greatly offend God.

*In what thinges must we succour  
our parentes?*

**I**N comforting them: and mini-  
string necessities to them. For  
if any be so vnnatural: that they wil  
not confort them, when they be  
aliue, and pray for them when they  
be dead: they breake the com-  
maundement of God.

*Succour  
our Pa-  
rents.*

Also by this Commaundement  
euery man and woman is bound to  
pay truely their tythes to their Pre-  
lates, and al other debtes and due-  
ties due vnto others.

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And as the children be bound to *Eph. 6.*  
obey their parentes, so fathers and  
mothers ought to geue good exa-  
ple to their Children. But some pa-  
rentes seeke so much to enriche  
their Childre in worldely thinges:  
that they purchase euerlasting  
damnation both to them selues  
and to their children. Such paren-  
tes shew them selues to care only  
for the body, and not for the soule.  
If they see their Children in pover-  
tie or misere, they lament: but to  
see their Children in synful life,  
they litle passe there of.

Of the fifth Commaundement.

*What is the fifth Commaundemēt of god?*

**T**Hou shal not kil. That is to  
be vnderstand: thou shalt not  
without iuste authoritie kil or hurt  
any man in bodie or in soule. And  
therefore both the Iudge in the  
common wealth doth lausfully put  
offenders to death, or otherwise pu-

*Exo. 20.*

*Matt. 5.*

*Deu. 5.*

### THE THIRD

nish them bodily, and the Bishop doth lawfully excommunicate wicked or disobedient persons, for the preseruatiō of peace & trāquilitie i the cōmō wealth, & in the churchē.

*How many wayes do we breake  
this Commaundement.*

1. **T**Welue maner of wayes. First if we kil, hurte or maimē wilfully our selues, or any other: or if we commaund any man vniustly to be killed, or hurt or geue counsell, aide or helpe there vnto.
2. Secondly, if women by medicine, as by herbes, drinckes, or by any other meanes kill their Children after their conception: Or if any man kill the Childe in the mothers wombe by strokes or by other meanes. Or if any man or woman procure barrennes to them selues, or to any other.
3. Thirdly, They breake this Commaundemēt, that by witchcraft, or by

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by anie suche diuelish meanes, bee the cause of anie mans death.

Fourthly, They that shorten their life by surfeiting with meates and drinckes, or by riotous wanton life.

Fifthly, Princes, and suche as be in authoritie, if they make lawes to put innocentes to death, or anie man vniustly: as they that haue made lawes to put the holy Martyrs to death: for confessing Christ and the Catholike faith.

Sixtly, They that of malice doe wish hurte death or damnation to anie man: or they that reioise of anie mans aduersitie: or be sorie to heare of other mens felicitie or they that speake cōtumeliouslie of anie man: or they that desire God to take vengeance vpon anie man or woman.

Seuenthly, They that neglect to succour and helpe them that be in

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**Ambr.** extreme necessitie. Sainct Ambrose doth say feede them that be like to die for hungre: for if thou doe not fede thou hast killed.

8. Eighthly, They that do imagine hurt or displeasure to anie man: or make conspiracies, or take counsel to imprison, to vex or trouble innocentes, or anie man for a godlie cause, as for the Catholike faith, or Religion.

9. Ninthly, They that haue offended anie man, & will not aske forgiveness. And they that will not forgeue them whiche haue offended, but wil doe euil for euil.

10. Tenthly, They that kil the soules of the people with heresie, or wicked doctrine, or counsel, whereby soules are brought to dānation. And they that corrupte youthe with wicked doctrine, or by anie meanes corrupt good maners.

11. Eleuenthly, They that shew euil



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example in worde, or dede, & they that wil not admonish their neighbour offending.

Twelfthly, Fathers, Mothers, and Scholmaisters, if they doe not correcte Children offending with the rodde discretelie: for he that spareth the rodde, hateth the childe (saith Salomon) They that wil not correcte children offending, kill their soules. By correcting Childre with the rodde: fathers mothers: & maisters may deliuer the Childrens soules fró hell. Therefore it is better to be vnborne, then vntaught. But in doing correctiõ: angre must folowe reaso, & be ruled by reason.

We must beware, that we breake not this fifth Commaundement of God, in anie of these twelue wayes before said.

Of the sixth Commaundemēt.

*What is the sixth Commaundement of God.*

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**Exo. 20.** **T**hou shalt not committ adultery. Vnder his Comaundment is forbidden all vnlawfull companie in lecherie: whether it be fornication betwene vnmarried persons: deflouring of virgins, rape, incest betwene kinfolkles: sacrilege, as pretended mariage of priestes, or betwene religious persons, or in sinne against nature: which is most horrible in the sight of God. Also they that be vnlawfully married & inordinatelie geue them selues to carnal lust For the especial cause of mariage ought to be, for procreation of Children. And vnder this precept is also forbidden all cōsent in delectation, & voluptuous pleasure of carnall concupiscence and lechery: as vn honest handling or touching them selues or others for lust or vnlawfull appetite, wherby nature is stirred, or concupiscence kindled.

**1. Cor. 6.**

**Matt. 5.**

**1. Ths. 4.**

**Eph. 5.**

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In like maner they that suffer others willingly, & vnholonestly to touche or handle them. Also by inordinate or lasciuious kissing or clipping, by bawdy songes: or vnholonest talking, or by anie dissolute behauiour: as wanton and vnchast sight, daunsing to the intē to procure wanton loue, or to moue anie to filthie sinne. Also they that be bawdes, to bring anie persons together to committe sinne: or they that geue counsel, aide, succour or helpe there vnto in woorde or in dede. Finally if in our hartes we geue a full deliberate consent to filthie sinne of the flesh: whiche may come of vnchast sight: or talking, or of filthy thoughtes, and imaginations: although we doe not accomplish our filthie lust neither in dede, nor in wordes, yet we may offende deadly. By all these wayes a fore said we may breake

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the first Commaundement of God,  
and so set our selues in a damnable  
state.

*What meanes must we vse to auoid  
the filthy sinne of the flesh?*

*Leu. 18.*

**F**irst we must consider: that lea-  
cherie corrupteth euerie age, it  
confoundeth all the senses, it brea-  
keth all order, it peruerteth euerie  
degree, it assaulteth yong and old,  
men, and women, wise and simple:

*1 Cor. 6.*

superiours and inferiours, it weak-  
neth the bodie: and killeth the  
soule, it leeseeth good fame: and of-  
fenderh the neighbour, it leeseeth  
God: and winneth the Diuell, it  
dulleth the witte: and maketh men  
beastlie: of the temple and mem-  
bres of Christ, it maketh the tem-  
ple and membres of the Diuell.

*1 Cor. 6.*

Fornicatours and vncleane liuers  
shall haue no inheritance in the  
Kingdome of God: but their por-  
tion and part shall be in the lake

*1 Cor. 6.*

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that burneth with fire and brim-  
stone. Saint Hierome compareth *S. Hiero.*  
leacherie to helfire, whose flame  
is pride, whose sparks are vngodlie  
talke, whose smoke is infamie,  
whose end is pouertie, miserie, and  
helfire.

Consider moreouer, the more  
that anie man geueth him self to  
voluptuous carnall pleasure, wil-  
ling to satisfie his filthie concupi-  
scence: the more shall his desire in-  
crease, and the lesse shall he be sa-  
tisfied. It is but a moment: that this  
filthy lust delighteth: but the pain-  
full torments due for the same, be  
eternall in helfire. They that will  
auoide this filthie sinne: first must  
kepe their hartes cleane from ydle  
filthy thoughtes, by holie medita-  
tions of Christs & his Sancts. Se-  
côdly, they must shut vp their eyes  
from vaine aspectes, & their eares  
from vngodlie talke. Thirdly, they

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must shutte vp their mouthes frō  
all talke sounding to sinne, and vse  
deuour prayer. Fourthly, they must  
chastice their bodies with abstinē-  
ce and fasting, watching and exer-  
cising of some godly labour: & flee  
from ydelnes and euil companie:  
so by the helpe of Goddes grace  
this filthie damnable sinne may be  
auoided.

Of the seuenth Cōmaundemēt.

*What is the seuenth Commaunde-  
ment of God?*

Exo. 10

**T**Hou shal commit no theft. By  
this Commaundemēt we are  
forbidden, to take, keepe, or occu-  
pie any thing that is an other mans  
against the right owners will, by  
violence, fraude, or deceiue.

*How many wayes doe we breake  
this precept?*

1.  
Sacrile-  
ge.

**S**euenteine wayes. First, by sacri-  
lege, as robbing of Churches,

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taking anie thing away that is dedicate to God or to his Saintes, out of the Church or halowed place, and putting it to profane vse.

Secondly, by Simony, in bying, or selling, or making any Simoniacall pacte for spirituall giftes, or ecclesiasticall promotion: as patrones that nominate or geue anie ecclesiasticall benefice or promotion for profit or gaines, either to them selues, or to some frind of theirs. They also breake this comaundement, that obtaine holie Orders by geuing of monie or monie worth: and they that geue monie for anie Ecclesiasticall promotion, or promise anie part of their benefice or spirituall liuing, to the intent to obtaine anie such spirituall liuing. Whosoever doth so geue or receiue any such spiritual liuing, doth not onlie commit grieuous sinne, but ought to be deprived, & make

2.  
Simony.

Aff. 8.

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restitution to the Church.

*Vsury.*  
*Psal. 14*

Thirdly, by vsurie in lending mony, to the intēt to haue the same summes of mony againe with gaynes either in mony or mony worth. All suche vsurers are bound to make restitution to the partie. Yet he that is vrged with greate necessitie, and can helpe himselfe by no other meanes, doth not offende in borowing mony & promising gaine.

4.  
*Theft.*

Fourthly, by theft, spoiling or robbing openly or secretly.

5.

Fifthly, by deceiuing or defrauding, or by any meanes doing wrōg to Children during their nō age.

6.

Sixthly, by bargaining or bying anie thing of seruantes, or of anie that hath no authoritie to sell.

7.

Seuenthly, they that wil not paie their debts or wages that they owe to anie man.

8.

Eightly, they that vse extortion, polling, or oppression of their sub-



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ieftes or tenants.

Ninthly, ſcholars that receiue mony of their paréts to buy neceſſaries with, if thei beſtowe it vpo vanities

Tenthly, they that deceiue anie man in paying counterfeited monie or gold for good and lawfull, although they haue receiued the ſame for good of others.

Eleuenthy, they that hurt or deſtroy other mens goods, either opélie or priuily, and they that will not make a recompence for hurt done to their power.

Twelfthly, they that do not their worke trulie, that they are hired to worke: & they are bound to make reſtitution of the dammage and loſſe.

Thirteenthly, they that retaine or kepe anie thing that they haue found whiche an other hath loſt by negligence againſt his will. For what thou haſt found and not re-

Auguſt.

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stored, thou hast stolen if thou know the owner. And if by diligent searche and inquisition thou canste not finde the right owner, thou art bound to geue vnto the poore what thou hast found.

14. Fourtenthly, they that vse vntrue weights or measures in buying or selling, or they that sell that for good, whiche they know to be nought: or sell one thing for an other, whereby the buyer is deceiued or in bargaining vse craftie or sub-till wordes.

15. Fiftenthly, they that vse craft or deceite in gaming for couctousnes suche are bound to make restitution.

16. Sixtinthly, he that taketh an actiō vniustly against anie man for gaines: or doth geue counsell aid or consent: or they that praise anie man in a naughtie act, or they that hold their peace, when they maye

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Let an euill dede, deceit, or vnrighteousnes to be done to anie man.

Seuententhly, they that be in authoritie, if they doe not make lawes, & prouision to their power, to repress all iniuries, wronges & deceits before said: for in all these seuentene wayes the Commaundment of God is broken.

17.

Of the eighth Comaundement.

*What is the eighth Commaundment of God?*

**T**Hou shalt beare no false witnessse against thy neighbour. Exo. 20.

First, by this commaundement is forbidden all hurtfull lying, whether it be in iudgemēt, or in cōmon and familiar talke: wherby hurte cometh to anie man or woman.

Secondly, it is forbidden, to flander or to speake euill of anie man, or to manifeste the secrette sinne of anie man. Slander.

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3. Thirdly, it is forbidden, to dispraise, or diminish the good dedes, or actes of anie man, to bring him out of fauour or estimation.

4. Fourthly, it is forbidden, to vse craft to hide the truth, being called in iudgemēt to witnesse the truth.

5. Fifthly, it is forbidden, to deride or scorne others with scornfull woords, or to obiect a crime to do displeasure to anie man or woman.

6. *Detraction.* Sixthly, it is forbidden, to detracte or impaire the good name or fame of any that is absente whether they saye true or false, they ought to restore their good name and fame.

7. *Eph. 7.* Seuently, it is forbidden to take pleasure to heare euill spoken of any man or woman: for euery man ought to aunswer for his neighbour, to defend his good fame.

8. Eightly, he doth offende God grieuousslie, that dothe defame or

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flaunder him selfe.

Ninthly, they that curse them  
selues or others with euill wordes  
of mischiefe, or vengeance or such  
like vngodlie wordes: & also they  
that aske vengeance or mischiefe  
vpon vnreasonable creatures, as  
cattel, corne, ground, and such like,  
breake Gods precept.

Tenthly, it is forbidden to iudge  
rashlie, or to take, or to interpret  
the wordes or deedes of anie man  
in the worst parte: for in thinges  
that be doubtfull, wee ought to  
iudge the best.

Eleuenthly, it is forbidden to vse  
whispering: with contentious  
woordes to prouoke anie man to  
wrath: or to set dissension betwene  
party, and party, or to cause dissen-  
sion to continue.

Twelfthly, it is forbidden to vse  
flatterie as to praise anie man or  
woman of a dede that is deadlie

9.

10.

Rash  
iudgement

11.

Vvbiſſe

ring.

12.

Flattery.

# THE THIRD

sinne, or to praise anie mā or womā to the intēt to hurt thē in bodie or soule, or by flattering or praising to be the cause of deadly sinne.

13. *Disimulation.* Thirtenthly, it is forbidde, to vse dissimulation in woordes or deedes. Also it is forbidden, to breake honest and lawfull promises.

14. *Heresie. 2. Pet. 2. Cyprian.* Fourtenthly, it is forbidden, to hurt the soules of the people with heresie and false doctrine, contrarie to the Catholike faith, whereby the people are deceiued, and brought into state of damnation. Heretikes beare false witnes with the Diuel against Christ, and his deare spouse the Catholik Church. They mainteine falsitie against the truth, and although they be punished or put to death by burning or other wise: yet they receiue no croune of Martyrdome, but they receiue punishment woorthilie for their infidelitie and false witnessse against

CHAPTER. (*of Charitie*)  
against the truth. So heretikes be  
Children, Martyrs, & witnesse for  
the Diuel against Christ and his  
Church. Thus all maner of lies are  
to be detested, and are forbidden by  
the Commaundement of God.

Of the ninth Commaundement.

*What is the ninth Commaunde-  
ment of God?*

**T**HOU shalt not couet or vnlau- Exo. 10.  
fully desire thy neighbours Matt. 5.  
wife, mayde or daughter. As in the  
sixt comaūdemēt al carnal lust out-  
wardly apperteyning to the sinne  
of the flesh is forbidden: so in this  
precepte is forbidden all inward  
concupiscence and vnlawfull car-  
nal desire of thy neighbours wife  
daughter, or maide, in hart & mind  
for many are chaste in body, that  
haue comitted adulterie or leache-  
ry in wil. Christ saith in the gospel: Matt. 5.  
He that looketh vppon a woman,

F

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coueting in his minde to committe carnall acte with her : already in his harte he hath committed leachery with her : for although the thoughts be hidden from man: and can not be iudged by mannes lawe: yet all thinges that we imagine or thinke in our hartes, are open and vnhid to the eyes of God. And the will & intente that is ready to committe sinne, is reputed before God as the fact and deede done, being letted against the will. For he that hath full wil to committe leachery, if opportunitie of time would serue: breaketh this Commaundemēt. Also they that be negligent to resist temptation or to repress & refraine the passions or concupiscēce of the flesh, or suffer thoughts of carnalitie to continue with delectation in their mindes. For euery one ought to defende their chastitie, as their liues. Finally, they that trimme or



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deck them selues to allure & prouoke others to their carnall loue, or vse flattery or dissimulation to prouoke other to sinne: all suche breake the commaundemēt of god.

Of the tenth Commaundement.

*What is the tenth Commaundement of God?*

**T**Hou shalt not couet thy <sup>2.Tbe.4.</sup> neighbours goods. As in the <sup>Exo. 20.</sup> eighth Commaundement, the outward act of theft, dammage and hinderaunce is forbidden to be done to thy neighbour in his soule, bodie, or goodes: so in this tenth Commaundement is forbidden the inwarde will and desire vniustly to haue thy neighbours goodes. For they that refraine to take or keepe their neighbours goodes onely for feare of worldly punishment or shame, breake this precept. And they that be ready in mind and

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will, to put forth their monie to vsurie, or be in will to steale: to take any mans goods to keepe the, or hurt them, or to with olde any thing that is found, if opportunitie of time would serue there vnto: all such breake this Commaundment. Also they that playe at any game, for the intente to get their neighbours goodes, breake this Commaundment.

Also they that conet to hane any Ecclesiasticall promotion, authoritie & dignitie by vnlawful meanes, breake this Commaundment.

**ROM. I.** No man may doe euill, to the intent that goodnes may come thereof: and much more grieuously they offend God, that desire goodes, landes, dignities, or promotion, to maintaine their solace and worldly pleasure.

*What is the summe of the ten Commaundmentes?*

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**T**He summe of the ten Commaundemens doth consist in the loue towards god, and our neighbour. *Eph. 4. Matt. 7.*

In the first Table be three Commaundementes which take away and forbid synne and vice against the worshipping of God. They forbid idolatrie, apostacie, heresie, superstition, periury, blasphemie, and moue vs to the pure and true woorshipping of God in hart, worde and deede. In the second table be seuen Commaundemens, which commaunde vs to geue reuerence and honour to euery man in his degree, to profit all, and hurt none: to doe vnto others, as we would be done to our selues.

*Of the five Commaundementes  
of the Church.*

Ne dimittas legem matris.  
For sake not the law of thy mother

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*How many Commandmentes be there  
of the Church that we be  
bound to keepe?*

Mar. I.

**T**Here be five preceptes especially Commaunded by our mother the catholik churche christes deare spouse, which we are bound to keepe. For if we should be disobedient children to our mother the catholike Church, & not obey her precepts, we can not haue God to be our louing father.

Cyprianus.

I.

Council.  
Lyd.  
Holy  
daies.

The first precept is, that we celebrate and keepe holy daies commaunded by the Catholike church. As in the olde Testament the people were bound to celebrate diuerse feasts beside the Sabboth day: so in the new Testament we are bound to celebrate diuerse feasts besides the Sunneday.

2.

Masse.  
Council.  
Agath.

The second precept is, that euery Sunneday and holy day we reuerently heare Masse.

CHAPTER. *(of Charitie)*

The thirde precept is, that we  
keepe the fasting daies commaun-  
ded by the Church : and abstaine  
from such meares as the Church  
doth prohibite & forbide.

*Cam. A.  
post. 61.*

Fourthly, euery man & woman  
once in the yeare is bound to be  
confessed of all their sinnes to  
their owne Curate or to some di-  
crete Priest that hath authoritie  
to absolue them of their sinnes.

*4.  
Concil.  
Later.  
Cōfessio.*

The fifth precepte is that euery  
man & woman hauing reason &  
discretion, once in the yeare at the  
least, receiue the blessed Sacramēt  
of the Aultar, and especially at Eas-  
ter time. These and such like pre-  
ceptes of the Church we are bound  
to obserue and keepe. The obser-  
uing of these preceptes & such like  
is both profitable and necessary.

*5.  
Concil.  
Later.*

First, for the exercise of our  
faith, humilitie, and Christian obe-  
dience.

*1.*

### THE THIRD

2. Secondly, because they nourish, keepe and maintaine godly worship, honest discipline, and publike tranquillitie, and meruelously sette foorth all thinges in a decent order in christes church.
3. Thirdly, the charitable keeping of them bringeth euerlasting life: but the contemning of these preceptes and suche like of holy church, bringeth euerlasting damnation.

#### *The five Senses.*

**Rom. 6.** Exhibete membra vestra seruire iustitiæ, in sanctificationem.

Bestow your members to serue iustice for sanctificationem.

*How many outward senses hath  
God geuen to vs?*

**F**Yue: Sight, Hearing, Smelhing, Tasting, and Touching: the whiche Senses we ought to vse to the honour of God, to the health

**C H A P T E R .** (of Charitie)  
of our soules, and the necessary vse  
of our bodies. And except with  
great diligence we kepe & refraine  
the said outwarde Senses, they be  
as open windowes for sinne and  
death to enter in at, to our soules.

God hath geuen to vs our eyes *Sight*  
that we may see to flee from such  
thinges as be hurtefull, either to  
our bodies or to our soules: and  
keepe such thinges as be good and  
necessary. And as this sense of sight  
is more excellent then other sen-  
se, so it is more perillous: for except  
our sight be restrained and ruled  
by reason, it doth allure and intise  
vs to many sinnes.

First, they offend God by sight  
that take pleasure to looke vpon  
their owne comlineffe of body or  
clothing: and such like.

And they that with prowde  
lookes turne their eyes from place  
to place.

### THE THIRD

3. They also, that geue their eyes vnchastly to looke vpon any : for a wanton and vnchast eye is a sine of and vnchaste harte and minde.

4. And they ther idley beholde the gesture or gate of any.

5. And they that seeing an other mans felicitie, be sory, or seeing an other mans calamitie reioyce.

6. And they that for hatred, disdain to looke vpon any man.

7. And they that seeing an other mē's goodes, desire the same.

8. And they that take pleasure, to looke vpon filthinesse, or any vngodlynes.

**Hearing** All suche as are before spoken of, mispend their sense of sight, & commit sinne. God hath geuen to vs ours eares, to heare such thinges as be good and honest. God being a meruelous craftesman, would that man should haue two eares, and but one tongue, to the intent he



CHAPTER. (of Charitie)

Should heare more, then he should  
speake. Our eares are geuen to vs,  
to perceauē the doctrine of God,  
for our soules helth.

Al these waies folowing, we doe  
mispend our sense of hearing, and  
so offend God.

If we be angry (more then reason  
doth permit) when we heare any  
thing that doth not please vs. 1.

If we take pride to heare our  
owne praise. 2.

If we take pleasure to heare las-  
ciuious or wanton talke, scoffing,  
flattering or flanderous wordes. 3.

If we take pleasure to heare he-  
resie or diuelish doctrine. 4.

God hath geuen to vs the sense  
of smelling, wherof the nose is an  
instrument, to draw sweete smells  
to the braine, that be profitable to  
the body & not hurtful to the soul.  
These waies folowing, we may  
mispend the sense of smelling. *Smelling*

# THE THIRD

1. If inordinately we be delighted with the pleasant smell of delicious meats, desiring the same.

If for lasciuiousnes or voluptuousnes, we be deliyted with the sweete odeurs, oyntmentes, pouders or perfumes.

3. If we abhorre the poore or sicke, & be ouercareful least we should feele the odeur or smell of them.

*Tasting.*

God hath geuen to vs the sense of tasting, whereof the tongue is an instrument, to taste or descerne saour or tast in such things as be for the nourishment of the body, & not hurtful to the soule. This sense of tasting, except it be ruled by reason, it bringeth many infirmities to the body, & is cause of sinne.

We doe mispend this sense of tastinge by surfettes of meates or drunkennes, or being ouermuch deliyghted in delicious meates & drinckes: And in breakinge fasting

CHAPTER. (of Charitie)

dayes, or in eating flesh or other meates for deliciousnes, at such times as the Church doth prohibit and forbid the same.

God hath geuen to vs the sense <sup>Tou-</sup> of rowching, which consisteth in <sup>ching.</sup> al parts of the body, but especially in the handes: for there is a multitude of vaines and sinowes come together. This sense is geuen to vs, that we shoulde vse it to the profit of our bodies and soules.

We doe mispende this sense of rowching: If in malice we kill, wounde, or stricke any man. If we steale, robbe, or take any thinge vniustly. If we vnchastly touche our selues or any other. And as we doe mispend these fiue senses, so we doe misuse other partes of our bodies, and let sinne enter into our soules.

## THE FORTH

### Chap. 4. (Of the 7. Sacraments)

**Prov. 9.** Sapientia ædificauit sibi domum,  
& excidit septem columnas.  
*Sapience hath builte her an house, and  
hath cutte out seven pillers.*

*What is a Sacrament?*

*Aug. li. 3.  
de doct.  
Christia.*



Sacramēt is a visible forme  
of an inuisible grace, which  
is instituted of God for our  
sanctification. In euerie Sacramente  
is an outwarde forme or manner  
that we may see with our corporal  
eyes; vnder the which lyeth hidden  
an inuisible grace, that we can not  
see with our corporall eyes: which  
we must firmly beleeue. As in Ba-  
ptisme we see the Childe washed  
in water, and we heare the wordes  
of Baptisme spoken, but inuisibly  
the grace of the holy Ghost doth  
purge the Childe from sinne: So  
the fleshe is washed, that the soule  
may be purged.

*Amb. li.  
4.  
Sakra.*

CHAPTER. (*Of Baptisme*).

*How many Sacramentes did*

*Christ institute?*

**S**Euen, which be expressed in the Con. Flo.  
Scripture, and they haue conti- Con. Tri.  
nually bene kept in the Catholike  
Church, & vsed by tradition from  
the Apostles, frō man to man, vntil  
these our dayes. The Sacramentes  
be these: Baptisme, Confirmation,  
Penance the Sacramēt of the Altar,  
Extreme vnction, Order: & Maria-  
ge: the which concerning the inui-  
sible grace that they geue to the  
woorthy receiuers of them, take  
their efficacie and strength of the  
merites of Christs Passion.

*Why did Christ institute these*

*seuen Sacramentes?*

**C**Hrist did institute the Sacra-  
mentes for foure causes.

First, to be medicines and preser- 1.  
uatiues against sinne.

Secondly, to be meanes and hel- 2.  
pes to the keeping of the Cōmaun-  
dementes of God.

## THE FOURTH

3. Thirdly, to induce vs to humilitie and obedience, to bring vs to knowledge and exercise of vertue in the feare of God.

4. Fourthly, to be instrumentes or vessels, whereby God doth poure abundantly his mercy and grace into our soules, and maketh vs apte to receiue the fruite and benefites of his Passion.

*Of the Sacrament of Baptisme.*

*What is Baptisme?*

Rom. 6.

Joan. 3.

Gala. 3.

**B**aptisme is the most necessary Sacrament of the new Testament, instituted of Christ, specially to wash away original sinne, & all other sinnes done before Baptisme. By baptisme we be regenerated & borne againe of water and the holy Ghost, and made Children of God by adoption & heires of the Kingdome of heauen: Without Baptisme: either in acte or in will, none can be saved.

*What*

CHAPTER. (Of Baptisme)

*What is the effect of Baptisme?*

Council.  
Florent.

**T**He effect of this Sacrament is to washe awaye all maner of sinne so cleane, that no satisfaction is to be enioined: for if any die after Baptisme, before they commit sinne, their soules goe streight to heauen.

*In what things doth Baptisme consist?*

**I**N two things especiallie, the matter and forme. The matter is water, a simple element. No Baptisme can be in wine, rose water, or anie confect liquour. The forme is the wordes of Baptisme, whiche are: *Ego te baptizo in nomine Patris, & Filij, & Spiritus sancti*: or I Christen thee, in the name of the Father, and the Sone, & the holy Ghost. Amen.

*Who is the minister of this Sacrament?*

**O**Rdinarily the priest is the minister of the Sacrament of Baptisme, but in time of necessity a deacon, or a Laiman, and in the

The mi-  
nister  
a priest  
a layman  
or yea  
mae.

absence of a man: a woman by baptize, or for lacke of other, an Heretike or painim may Christē: so that they kepe the forme, and haue the matter, hauing an intēt to doe that which the Catholike church doth. But it is to be noted, that the minister, when he dippeth the Childe in the water, or putteth water vpo the head, whiche is the principall part of the Childe at the same instant time must speake the wordes of Baptisme.

*A lay man or woman may not Christē, but in necessity* If any lay man or woman take vpon them to Christen a Childe, except it be in peril of death (when a Priest can not be had) they offend God greuously in the sinne of presumption.

*Whesher may one be Christened twise?*

**O**NE Person can be christened but once. Baptisme can not be iterated in anie one Person: for



CHAPTER. (Of Baptisme)

Baptisme doth impresse and geue a Character or a distincte spirituall signe, that can not be done away.

*What doe Godfathers and Godmothers for Children in Baptisme?*

**G**odfathers and Godmothers become sureties for Children, and doe promise in the Childrens name, that they shall forsake the Diuell, and all his works & pōpes. Godfathers and Godmothers also become sureties for Children, and promise, that they shall belecue all the Articles of the Crede. Therefore Godfathers and Godmothers ought diligently to looke to their charge, when Children come to yeares of discretion: to bring them vp spiritually, to teache them, or cause the to be taught the Catho-like faith and Pater noster.

*Why be ceremonies used in Baptisme?*

**C**eremonies be vsed ī Baptisme partli against the power of the

THE FORTH  
Diuel partly for instruction both  
of vs, and of the that be baptized.

*Why be Exorcismes done ouer the  
childe without the Church?*

**F**Or by cause before the childe  
be christened, he is no parte of  
Christs Catholike Church.

*What profit hath the childe by  
the Exorcismes.*

Exorcif-  
mes.

**B**Y the Exorcismes the Diuell  
is driuen away, whiche goeth  
about to let the childe from Bap-  
tisme.

*Why is the signe of the Crosse made  
vpon the childe.*

The  
signe of  
the crosse  
Tertul.

**T**He flesh is signed and crossed,  
that the soule may be armed  
and deffended. The signe of the  
crosse is made in the childes for-  
head, which is a place of shame-  
fastnes, that the childe should ne-  
uer be ashamed to cōfesse the faith  
of Christ. The signe of the crosse is  
made vpon the childes breast, sted-

CHAPTER. (Of Baptisme)

fastly to beleue the faith of christ.  
The signe of the crosse is made in  
the childes hand to blesse it selfe, &  
defend it selfe from the Diuell, and  
all aduersities, and to abide in the  
Catholike faith.

*Why is Salt put into the childe's mouth?*

**T**He Salt doth signifie heavenly *Salt.*  
wisdom, geuen to the Child  
by the holy Ghost, to be vsed with  
discretion.

*Why doth the priest put spittle into the  
Childe's eares and nose?*

**T**He Priest doth puto spittle in- *Spittle.*  
to the childe's eares and nose,  
after the exáple of Christ healinge  
a deafe man by puttinge his fin-  
gers in his eares, by spitting, and *Matt. 7.*  
touching his toung: that the child's  
eares may be open, to heare whol-  
some doctrine, and to sauour and  
taste that, which is godly.

*Why doth the Priest annoint the child  
with holy Oyle upon the brest & backe?*

## THE FORTH

Anoint-  
ing.

**T**He childe is anointed vpon the breast with holy Oyle, to signifie, that the holy Ghost should alwayes dwell in that harte and breast by faith and charitie.

The child is anointed vpon the backe with holie Oyle, to signifie the yoke of our Lord; whiche is sweete and light.

*Why is the child anointed with  
holie Chrisme?*

Chrisme

**T**He anointing of the childe with holie Chrisme on the head doth signifie, that therby the child is incorporate to Christ, the heade of his mysticall bodie the Church. And of holie Chrisme and Christ, we take the name of Christians: so the flesh is anointed, that the soule may be consecrated and halowed to euerlasting life.

*What doth the Chrisme signifie,*

Chrisme

**T**He chaste garmente of innocencie, & cleanes of a new life.

CHAPTER, (Of Confirmation)

*What doth the candle signifie?*

**T**He light of our good works, Candle.  
that we must keepe diligently,  
to entre in with the five wise vir-  
gins, when Christ shal come to the Mat. 25  
marriage.

Of the Sacramēt of Cōfirmation.

*What is Confirmation?*

**C**onfirmation is a Sacrament, Act. 8.  
whereby the grace, that was  
geuen in Baptisme, is confirmed & Con. Ebo.  
made more stonge by the seuen  
gistes of the Holy Ghost. For al- Act. 19  
though the visible signe of the Ho-  
ly Ghost doth now cease, that was  
manifestlie scene in the Apostles  
time: yet the same grace inuisible is  
geuen in Confirmation.

*In what thinges doth the substance  
of this sacrament consist?*

**T**He substance of this Sacra- The ma-  
ment consisteth in the matter ter.  
and the forme: The matter is holy Concil.  
Chrism consecrēt and made of oyle Florent.

# THE FOURTH

*Oyle.* **O**live and baulme, consecrated of a Bishop, & every yere it is renewed, and the olde Chrisme burned. The oyle doth signifie the cleannes of conscience by the infusion of grace, and the feruent zeale of charitie toward the maintenaunce of Christs faith: wherewith he is indued that is confirmed.

*Baulme.* **T**he baulme doth signifie the odour of good fame, and also the sweetnes of Gods holie spirit, wherewith Christ doth allure and drawe vs to his seruice.

*The forme.* **T**he forme is the wordes of Confirmation that the Bishop doth speake, when he maketh the signe of the Crosse vpon the forehead, with holy Chrisme.

*Who is the minister of this Sacrament of Confirmation?*

*Minister* **T**He Bishop is the minister, and no inferiour: and this Sacrament may not be iterated.

CHAPTER. *(Of Confirmation)*

*What is the effect of this Sacrament? Eff.*

**I**N this Sacramente the Holie Ghost is geuen to make them that be confirmed more strong in grace: as the Holy Ghost was geuen to the Apostles in the daye of Pentecost: so in Confirmation grace is geuen, boldly to confesse the name of Christ and all things belonging to a Christian man. Therefore who soeuer is confirmed, hath a Crosse made in his foreheade with holie Chrisme, where as is the seate of shamefastnes: least he should be ashamed to confesse Christ, & that he is a Christian.

*What Ceremonies be vsed in Confirmation?*

**F**irst, he or she that commeth to be confirmed, must haue one godfather or one godmother (that is already confirmed,) to hold the vp to the Bishop.

Secondly, they that receiue con-

#### THE FORTH

firmation, haue a blowe on the cheeke geuen to them of the Bishop, in remembrance that they must suffer patiently and gladly rebukes and tribulation for the name of Christe and righteousnes sake.

Thirdly, they that receiue confirmation, for the space of three dayes ought to haue and beare about with them, a band, in signification, that Christ lay three dayes in his sepulchre, & vpon the third day they that be confirmed, must be brought to the Priest, and then in the holy place the Priest washeth of that chrisme with salt & water, and burneth the bande, casting the ashes in the Churchiarde.

In some countries they vse to tie the bande vpon the forehead of them that be confirmed, where the Bishop made the signe of the Crosse with holy Chrisme.

In England they vse to tye the



## CHAPTER.

(of Penance)

bande about the childes necke, and  
vpon the third daye the Priest loo-  
seth the bande, and therewith wa-  
sheth of the holy Chrisme with  
holy water.

Of the Sacrament of Penance.

*What is Penance.*

**P**enance is a Sacrament, where-  
by a penitent sinner is purged,  
absolued, & made cleane frō sinne.  
For if anie committe deadly sinne  
after Baptisme, the only refuge is  
to the Sacramēt of Penance: with-  
out whiche Sacrament in acte or  
in will, they that haue committed  
mortall sin can not be saued.

Ioan. 16  
Concill.  
Florent.

*What is the matter of this Sacrament?*

**T**He matter of the Sacrament  
of Penance is the humble and  
true confession of a penitēt sinner,  
that is contrite in hart for the sinne  
committed: plainly confessing be-  
fore the Priest ( sitting in Gods  
steede) the sinne done, being in will

# THE FOURTH

and minde not to committe sinne againe, and being content to doe satisfaction by the appointment of his ghostly Father.

*What is the forme of this Sacrament?*

**Matter.**  
**The**  
**Forme.**

**T**He forme of the Sacrament of penance is the wordes of absolution, that the Priest speaketh ouer the sinner: by vertue of the whiche the Holy Ghost worketh remission and forgeuenes of sinne, so that the sinner being penitent is purged and made cleane from sinne, as he was in Baptisme: sauing that the penitent sinner after confession must doe penance, or suffer paines for his sinne, either in this life, or in Purgatorie.

*How many partes of Penance be there?*

**T**Hree: Contrition in hart, Confession with mouth to a ghostly Father, & satisfaction in workes: so that who soeuer will be purged and made cleane from sinne,

CHAPTER (Of Penance)

must be sory in hart for the sinne done, willing to offende no more, and then plainly confesse the sinne with the circumstances thereof: as how often, the place, time, age, and degree of persons, naming none by name.

These circumstances may alter and change the kinde & nature of the sinne, they may aggrauate or diminish the sinne. Thirdly, the sinner must bring foorth fruit of penance by the appointement of his ghostly Father.

*Who is the minister of this Sacrament?*

**T**He priest is the minister, *The minister.* whose office is to heare the Confession, and then to discerne betwene sinne and sinne: to geue counsell how to auoide the occasion of sinne, and there vpon to enioine penance, & to pronounce the wordes of absolution ouer the penitents sinnes.

*How many maner of sinnes may be  
forgeuen by this Sacrament.*

**T**WO maner of sinnes, deadly  
sinne, and veniall: but deadly  
sinne can not be forgeuē without  
this Sacrament, in dede, or in will.  
Veniall sinne maye be purged by  
prayer, almesdedes, by the worthy  
receiuing of the blessed Sacrament  
of the altar, by takinge of holy wa-  
ter, knocking vpo the breast, with  
holy meditation, the Bishops bles-  
sing and such like.

*How shall we discerne deadly sinne  
from veniall sinne?*

*Deadly  
sinne.*

*Eph. 5*

*Phil. 3.*

*Col. 3.*

**D**EADLY sinne so muche displea-  
seth God, that thereby we be  
separated from God and charitie,  
in suche sort, that dying therein,  
without this Sacramēt of penance  
in acte or in will it bringeth euer-  
lasting damnation. The scripture  
noteth, that all fornicatours, ad-  
nourers, vncleane liuers, theues,

CHAPTER. (Of Penance)

robbers, extortioners, oppressours,  
vnlaufffull couetous persons, com-  
mō dronkerdes, slaunderers, wiked  
speakers, ydolatours, vnbeleuers,  
witches, forcerers, they that be  
malicious enemies, contentious  
persons, brawlers, and chiders, dis-  
sensious persons, they that make *Apo. 22*  
sectes or diuisions, mansleuers, and  
they that denie God for feare of  
man: these and such like committe  
deadlie sinne, and dying therein  
without Penance, they shall haue  
no inheritance in the kingdome of  
heauen: but their portion and part  
shalbe in the lacke that burneth  
with fire and brimstone.

In the foresaid sinnes we maye *Dedes.*  
offende deadly, three wayes.

In dedes, or actes, as in satisfiying *VVordes*  
our malice, contempte or inordi-  
nate concupiscence, in the sinnes  
before sayed. In wordes, aduisedly  
expressing our malice or concu-

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piscence in the sinnes before sayd.

*Mat. 11* In our thoughtes, imagining with  
*Thought.* consent, by deliberation & delecta-

*Mat. 16.* tion, any euill or displeasure to any  
man or geuing full cōsent with de-  
liberation to the suggestion of the  
diuel & carnal concupiscēce: where  
the will & intēt is counted for the  
dede of deadly sinne before God.

*Venial  
sinne.*

Veniall sinne is committed by  
actes & deeds, wherein is neither  
malice, nor contempte, but curio-  
sitie or vanitie: as idle wordes and  
thoughtes without consent of euil.  
By veniall sinne we be not desti-  
tute of grace, nor separated from  
subiection to God, nor we do not  
lose our Charity: but yet therby  
our soules be darkened, and we are  
made lesse apte to any good worke  
and a temporall paine is due for  
venial sinne, eijther in this life, or in  
Purgatorie, if we be not purged  
by suche meanes, as God and holie  
Church

CHAPYER. (Of Penance)

Church hath ordeyned for the same. But exactly to determine and iudge of veniall sinne apperteyneth to God, and not to man.

*What is the effect of the Sacrament of Penance?*

**T**He effect of the Sacrament of Penance, is to purge a sinner, *the effect* and absolue him from all sinne, *fect.* to restore him to the Church, to reconcile him to God, to enriche him with spirituall giftes, and of the childe of the Diuel to make him the childe of God.

*How must they behaue them selves that would be confessed?*

**T**hey must humbly knele downe at the Priestes feete, and make the signe of the Crosse vpon their breast, and blesse them in the name of the Father, and the Sone, and the holy Ghost, and then saie, *Benedicite:* And when the priest hath geuen the a benediction, they must

H

THE FORTH  
beginne to acknowledge them sel-  
ues sinners to God our Lady S.  
Marie, with all the holy company  
of heauen before their ghostly fa-  
ther sitting in Gods steade : then  
playnely expresse, & declare their  
sinnes committed in thought word,  
and deede, in breaking the Com-  
maundementes of God : and how  
they haue offended in the seuen de-  
adlie sinnes, and braunches of the  
same, in mispending the fve out-  
warde senses, in not fulfilling the  
seuen workes of mercy bodily and  
ghostly. These thinges with the  
circumstances declared, the Priest  
will geue the penitent sinner coun-  
sell how to auoyde sinne, and vpon  
Penance inioyned, geue him abso-  
lution.

*Whether may euery Priest heare con-  
fessions and geue absolution?*

**A**lthough euery Priest in ex-  
treme necessity may heare co-



# CHAPTER. (Of Penance)

essions and geue absolution yet  
such priestes as be heretikes, or ex-  
communicated, suspended or con-  
demned ordinarily, may not loose;  
nor binde. Euery man and woman *Council.*  
is bounde to be confessed of their *Later.*  
owne proper curate: except either  
by licence of their owne curate, or  
otherwise they haue licence from  
the Bishop or superiour authoritie,  
to choose them a discret Priest to be  
their ghostly Father.

*Whether may euery Curat of his ordinary  
authoritie absolue from euery sinne?*

**N**O. For there be some sinnes *Cases per-*  
so grieuous, that none may *taining to*  
absolue, but the Pope or his Le- *the Pope*  
gate: as burning of Churches, vio- *Cases per-*  
lent striking a Priest, and coun- *taining to*  
terfeyting of the Popes letters. or *the Bi-*  
Bulles. Some sinnes apperteyne to  
the Bishoppe, or his Penitentiarie:  
to absolue: as incest betwē kynssol-  
kes, deflouring of virgins, mās laugh-

# THE FOURTH

ter, breakers of vowes, periurors,  
witches, forcerers, robbers of  
Churches, they that strike their  
Fathers, or Mothers, Sodomites,  
burners of houses, they that ouer-  
lye their Children, blasphemers, he-  
retikes, aduouters, and such like.  
Who soeuer hath committed any  
of these, ought to go to the Bishop,  
or to his Penitentiary for absolution.

*How often in the yeare is euery man  
and woman bound to go to  
confession?*

*Council.  
Florent.*

**E**Very man & woman is bound  
(at the least) once in the yeare  
at Lent) to go to Confession; and  
as often as they receyue the bles-  
sed Sacrament of the Aultar, if they  
knowe or suspecte them selues to  
be in deadly sinne.

*Whether is any man or woman bound,  
to iterate and confesse againe any  
sinnes, that they haue once  
confessed to a Priest?*

CHAP. *(The Sa. of the Aultar)*

**I**N three cases we are bound, to  
iterate and confesse agayne our  
sinnes.

First, if the Priest that we were co-  
fessed of, lacked authoritie to ab-  
solue suche sinnes as we had done.

Secondly, if the Priest that we  
were confessed of, lacked discretion  
& knowledge, to discerne and iud-  
ge our sinnes.

Thirdly, if we haue diuided our  
confession, shewing part to one  
Priest, and parte to an other, by  
meanes whereof our ghostly fa-  
ther could not plainly vnderstand  
our sinnes with the circumstances.

Of the Sacrament of the Aultar.

*What is the Sacrament of the Aultar?*

**I**T is a Sacrament, wherein is con-  
teined the body and bloud of  
our Saviour Christ: which is con-  
secrated vpon an Aultar by a lau-  
full Priest at Masse.

Matt. 16.  
1. Cor. 11  
Concil.  
Lateran.

*What is the matter of this Sacrament?*

H. 1

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*The mat-  
ter.*

**T**He matter of this Sacrament is breade of wheat, and wine (of the vine) mixt with water: whiche doth signify the ioyning of the people to Christ. And also it doth signifie the bloud and water that did flow out of Christs side, when he was pearced to the harte with a speare.

*What is the forme of this Sacrament?*

*The for-  
me.*

*Concil.  
Lateran.*

**T**He forme of this Sacrament is the wordes of Christ wherewith this Sacramente is made, for the Prieste speaketh in person of Christe. By vertue of the wordes of Consecration the substance of breade is turned & changed into the very body of Christ. And the substance of wine is turned into the bloud of Christ, the holy ghost woorking by a diuine power: so that Christ is wholly vnder the foorme of breade, & in euery parte of the Hoste being broken, Christ is

CHAP. (*The Sa. of the Altar*)  
wholy. Also vnder the foorme of  
wine, and euery part therof being  
separated, Christ is wholy.

*What is the effect of this Sacrament?*

**T**He effect of this Sacrament *The ef-*  
is to knitte, ioyne and incor- *fect.*  
porate the worthy receiuers the- *Concil.*  
reof vnto Christ. By the worthy *Florent.*  
receiuing of this blessed Sacrament  
grace is increased, vertue is nour-  
ished, stedfastnes is geuen against  
frailtie, strength against réptation,  
the merites of Christs Passion are  
reuiued in vs, our bodies & soules  
are spiritually nourished with this  
blessed Sacrament (being the bles-  
sed fruite of holy Marie) to be a  
medicine, to expel the poison that  
came to all mankind by the fruit  
that our first parentes tasted of, in  
Paradise. As that fruite brought  
euerlasting death and damnatiō, so  
this blessed Sacrament is a pledge,  
to bring vs to euerlasting life, and

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to restore vs to the ioye that was  
lost by our first parentes.

*Who is the minister of this  
Sacrament?*

*The mi-  
nister,*

**T**He Minister is a priest lauf-  
ly ordeined and consecrated  
by a Bishop. It is required, that the  
Priest doe consecrate at Masse, ha-  
uing an intent to consecrate the  
body and bloud of Christ.

*Who is bound to receiue this  
Sacrament?*

*Council.  
Latera.*

**E**Very Christian man and wo-  
man hauing discretion, that is  
twelue yeares of age and eldor, is  
bound as euery Easter time to re-  
ceiue, & at other times as their de-  
uotion will serue them. In the pri-  
mitiue Church the people vsed  
often to receiue, as euery Sondag.  
Afterward deuotion began some-  
thing to decay, that customably  
the people receiued three times in  
the yere as at Christmas, Easter, &

CHAP. *(The Sa. of the Altar)*

Penthecost. Then afterward deuotion waxed so very colde, that it was thought good to the Church, to make a law, that euery man and woman vpo paine of deadly sinne, should receiue the blessed Sacrament at Easter time at the least. And it is conuenient, that euery christian man and woman (against death) receiue this Sacrament, to be their voyage prouision.

*How ought euery man and woman to prepare themselves to receiue the blessed Sacrament?*

**F**Yrst, they ought diligently to 1. Cor. 10. examine their owne consciēce, and if they perceiue any deadly sinne in them, with a penitent hart they ought to confesse their sinne to a discrete Ghostlie Father, that hath authoritie to absolue them from their synnes: so hauing their conscience purged from sinne, & with a feruent and reuerent deuotion

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tion, woorshipping Christ in the  
blessed Sacrament, they may safely  
receiue. For as the benefit is great  
in the worthy receiuers, so the vn-  
woorthie receiuers receiue their  
owne damnation.

Of the Sacrament of extreme  
Vnction.

*What is the Sacrament of extre-  
me Vnction.*

*Iacob 5.  
Concil.  
Florent.*

**E**Xtreme vnction or anoyling is  
a Sacrament, wherein the sicke  
persone (by holy Oyle & the wor-  
des of christ) are relieved, that mo-  
re happily they may depart out of  
this world, & also that their bodies  
may be restored to health, if it be  
expedient. This Sacrament is to be  
ministred to men and womē lying  
in extreme sickenesse in peril of  
death, by Gods visitation, and not  
by violence of warre, or execution.  
And this Sacrament is not to be mi-  
nistred vnto infantes, and such as



CHAPTER. (*Of excommunication*)

lacke reason : for none ought to receiue this Sacrament, but such as haue reason, and humbly desire it for gods sake.

*What is the matter of this Sacrament?*

**T**He mater is oyle oliue halowed by a Bis hop, wherewith the sick is anoyled vpon the eyes, eares, mouth, nose, hands, & feete. A man is anoyled vpon the reines of the bake, and a womā vpon the belly: by cause concupiscence reigneth most in those partes.

*What is the foorme of this*

*Sacrament?*

**T**He foorme is the wordes, that the Priest speaketh, when he doth annoynt the sicke in the foresaid partes or places.

*What is the effect of this*

*Sacrament?*

**T**He effect of the Sacrament of annoyling is, to put away and purge veniall sinne committed by

*The matter.*

*The foorme.*

*The effect.  
Council.  
Florent.*

THE FOURTH

mispēding of our senses, & to purge and put away sinnes forgotten.

This Sacramente is comfortable to the soule, and healthfull to the body, as much as is expedient. And in this Sacrament the holy Ghost doth strengthen the sicke with grace against the violent assaults of the Diuel, & the terrour of death.

*Who is the minister of this Sacrament of extreme unction our anyling?*

**T**He Priest is the Minister of this Sacrament, whome the sicke ought to send for, & before that he receiue this Sacrament, he ought to be cōfessed of his mortal sinnes, and receiue absolution of the Priest, and also the Sacrament of the Aulter, and humbly desire the Priest for Gods sake to be annoyed.

CHAPTER. (Of Order)

*How should the Priest annoy the  
that lake eyes, hands, or any such  
partes as should be annoyed?*

**T**He Priest must annoy the partes that be there next adioyninge vnto these partes that should be annoyed: for although any lacke suche partes wherewith they may offend outwardly, notwithstanding they haue those members grounded in the soule, & all things due there vnto the: whereby they may offende inwardly about those things that apperteine to those members, although outwardly they can not be expressed.

Of the Sacrament of Order?

*What is the Sacrament of Order?*

**O**Order is a Sacrament, wherein Con. Flo.  
grace or a spiritual power is  
geuen to Priestes, & to other ministers in their Consecration, by Mat. 10.  
3. Ti. 3.  
Tit. 3.  
Act. 13.  
the outward sinne of imposition  
of the Bishops handes, to exercise

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effectually the ministration of the Church, as in ministringe. Of Sacramentes, preaching and exercising of discipline. And whatsoeuer they do in the Church, according to the institution of Christ & his Church, almightie God doth ratifie, accept, & allow. Therefore all people of whatsoeuer degree, estate, or authoritie they be; ought to obey the Bishops and Priests in causes Ecclesiasticall. This is a power of the Church, geuen to them that be lawfully ordeined & consecrated, which power is not by lawes of men, or of nature, but only of Christ aboue nature.

*What is the matter of this Sacrament?*

The  
matter.

**T**He matter is that thing, by deliuering of whiche Order is geuen: as Priesthode is geuen or deliuered by geuing of the chalice and Paten with breade and wine. Deaconschip is geuen by deliue-

CHAPTER. (of Order)

ring of a booke of the Ghospels. Subdeacons hip is geuen by the empty Chalice and Paten. And in like manner the inferiour Orders haue some speciall matter apperteyning to their Order: as the geuing of the keyes to the Ostiarie or Porter, the booke to the Exorciste, the booke of Psalmes and Prophe- res to the Reader called Lector, the Candle & Cruet to the Acolite.

*What is the forme of this Sacrament?*

**T**He forme is the wordes of the Order, which the Bis hoppe <sup>forme</sup> speaketh: whereby an authoritie is geuen, to exercise some office in the Church, as in Priesthode the formal wordes be. *Accipe potestatem offerendi sacrificium, Missa que celebranda, tam pro uiuis, quam pro defunctis, in nomine Domini.*

By these wordes the Bis hoppe geueth authority and power to him that receaueth Priesthod, to offer

## THE FORTH

Sacrifice, and to celebrate Masse both for them that be aliue, and for them that be deade, in the name of our Lord.

Whosoeuer shall receaue] the Order of Priesthode, must by degrees receaue six orders before of the Bishop: of the which Orders foure be called Inferior Orders.

**Exerci.** Exorcistes, which haue authoritie geuen to them, to expell Diuels from them that be possessed.

**Ostia.ii.** Ostiaries or Porters haue authoritie, to keepe the Church doore, to expell the vnworthy, and to let into the Church the faithfull and worthie.

**Lectores.** Readers, called *Lectores*, haue authoritie to reade lessons and scriptures in the Church: whereby the vnderstanding of the faithfull people is lightened.

**Acolit.** Acolites haue authoritie to beare cruettes to the Altar with wine  
and

and water, and to beare candelles and tapers: wherewith the minde of the people may be kinled and stirred to deuotion.

These foure Orders haue not continencie so annexed vnto them but that they may marry. Subdeacon, Deacon, and Priest, haue Continencie so annexed to their Orders, that they may not marry.

Subdeacon hath authoritie to *Subdeacon* reade the Epistle, to prepare necessities for ministratiō, and to assiste the Priest in ministration. *con.*

Deacon hath authoritie geuen *Deacony* to him from God by the Bishop to reade the Gospel, and to assiste the Priest in ministratiō of the Sacramentes, and other offices in the Churche.

The Priest hath his hands sanctified and halowed by the Bishop to sanctifie and blesse. And authoritie is geuen from God by the *Priest*

## THE FORTH

Biſhop to the Prieſt, to miniſter Sacramentes, that is Baptiſme, whereby people firſt enter into the Church of God.

2. Secondly, if after Baptiſme anie mā fall into deadly ſinne, the Prieſt hath authoritie, to abſolue them, if with a contrite harte they confeſſe their ſinne before him.

3. Thirdly, the Prieſt hath authoritie, to cōſecrate and miniſter the Sacrament of the Aultar.

4. Fourthly, the Prieſt hath authoritie, to pray ouer the ſicke perſons, and to annointe them with holic Oyle in the name of God, to the remiſſion of their ſinnes, and the ſaluatiō of the ſicke, according to Gods pleaſure.

5. Fifthly, the Prieſt hath authoritie, to ioynē thoſe two perſons together in Matrimony, that Marrie in Chriſt.

*What doth the Crowne ſignifie?*



CHAPTER. (Of Order)

**I**T doth signifie, that they should be as kinges, to rule and gouerne spirituallie, bothe them selues, and others. The shauing of the heares of vpon the crowne of the heade, doth signifie the renouncing and putting away of earthly affections, and the lifting vp of their mindes toward heauē, making them selues heires of God, that they may haue their portion and part with God. The round circle of the crowne doth signifie perfection of life.

*How many thinges doe let to  
take Orders.*

**F**irst, a woman may not take Orders, nor a childe, nor any that lacketh discretio, but he must be a man of full age, that shall take holie Orders.

Secondly, a seruauit that is in bondage to his Maister, without his Maisters consente, may not

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take holy Orders: for if he do, his Maister may compell him to do his seruice.

3. Thirdly, a mansleare in deede or consent, may not take holy orders.

4. Fourthly, he that is not legitimate, may not take holy orders without a dispensation.

5. Fifthly, he that is married may not take holy Orders (for continencie is annexed to holy Order) except by consent of his wife, who must vowe chastitie.

6. Sixthly he that is *Bigamus*, which hath married two wiues, and knowen them both carnally, or he that hath married a widow or a woman that is corrupt of an other, if after carnally he know her: or if he carnally copany with his owne wife, after that shee hath committed adulteric with an other man: suche a man may not take holye Orders.

Seuenthly, he that lacketh any member, or hath defect, or deformitic, may not take holy orders. 7.

Eighthly, he that is infamed, or a flaunderous person hauing any notorious crime, may not take holy Orders. 8.

*Who is bound to say Canonically  
houres daily?*

**H**E that is within holy orders is bounde to say Canonically houres. For canonically houres, as Matins, Prime, and Houres, Euen-song, and Compline, with other diuine seruice, be annexed to holy Orders to geue God thanks. Also they that be beneficed, be likewise bound. If for negligence or slouth any doe omitte their diuine seruice, they offend God. *Council. Later.*

*Who is the minister of this Sacrament of Orders?*

**T**He Bishopp ordinarily is the Minister. *The Minister.*

## THE FORTH

*What is the effect of Order?*

The of-  
fect.  
Can. No.

**T**He effect of the Sacrament of Order is, to geue increase of grace, by the imposition of the Bishops handes, whereby one may be a meete minister in the Church of God.

Of the Sacramēt of Matrimonic.

*What is Matrimonic?*

Gen. 10  
Matt. 19  
1 Cor. 7  
Eph. 5.

**M**atrimonic, which is a signe of the conionctiō of Christ, and the Church his Spouse, is a Sacrament, whereby man and woman lawfullie ioyned together in mariage, doe enter into an vndiuided societie or fellowship of life, and grace is geuen therein, both honestlie and Christianly to procreate Children, and to bring them vp godlie, and also to auoide filthie lust and incontinencie.

*What is the efficient cause of  
Matrimonic?*

*Yh*

CHAPTER. (Of Matrimony)

**T**He efficient cause is, a mutual consent of the man & woman expressed by wordes of Matrimonie of the time present, when the man saith: I take thee to my wife: and the woman saith: I take thee to my husband. And therein ought of necessitie to be the presence of witnesses, & of congruitie, the consent of frendes.

*Whether may a man put away his wife for any cause?*

**A** Man may put away his wife Ma. 19 for no cause, except for fornication only: & if for that cause any be separated at bedde, neither of them may marry any other, as long as both they liue. For Matrimonie is a perpetuall-bonde of a lawful Contract or Mariage.

*At what age may mariage be made.*

**S**pousage maye be at seauen yeares of age, but full consent in Mariage must not be, before

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the woman be twelue yeares of age, and the man fourtene yeares of age.

*Whether doth carnall copulation after  
spousage or truth plight, make*

*Matrimony.*

**I**F carnall copulation followe the spousage or truthplight, with this mind to be one to the other, as man and wife, it maketh Matrimonie: but if it be for the intent of fornication, it is no Matrimony.

If man and woman bind them selues by faith and trueth, or by booke othe, with mutuall consent to marry either other in time to come: although thereby they be bound to marry, vpon paine of setting the selues in a damnable state yet lacking the formall woordes of Matrimony, it is no Mariage.

If either of them marry any other after the former promise, they must so continue, & nor be se-

CHAPTER (Of Matrimony)

parated. For although they spake woordes of promising mariage in time to come, the woordes of the time present must take place.

If man & woman with a mutuall cōsente in harte, shall speake some woordes of the time to come, thinking therby, that they be made mā & wife before God: it standeth for Mariage, but not before man and the Churches iudgement, whiche must iudge vpon the woordes, and not vpon the mindes and intents: and if either of them marry any other, they liue in adultery.

Whereas holy Church hath euer detested and forbidden priuie contracts, yet when any such haue bene done with consent & formall words, it hath bene mariage before God, whether they haue had witnesse or not. Albeit this matter of priuie Contracts, being thoroughly examined at the last

*Cuncil.  
Trident.*

generall councell holden at Trent, the inconuenience that did arise therof diligently weighed and considered: for the better safeguard of the peoples consciences, and auoiding contention, it was thought good to the Holy Ghost, and the Fathers assembled in the said generall councell, to make all priuy contracts void and of no strength, except the contract be made in the presence of the priest and other witnesses: so that after the publication of the said generall councell, all such priuie contractes without the witnes of the priest and others be voide and of no effect, but that the parties so priuilie contracting may lawfully marry any other.

If any man and woman speake the formall wordes of Matrimonie for feare of their parentes, or frindes, or for anie euill purpose, without consent of hart: they be



CHAPTER. (Of Matrimony)

not man and wife before God. If either of the do vse carnall copulation with other, that gaue no consent in hart, they commit fornication, as long as he or she continue in the same minde: wherein the next remedie is, to geue consent of hart to that which was spoken before in wordes, and so be they man and wife before God.

*How many thinges be required in  
Matrimonie of necessitie?*

**T**WO thinges, consent of both their hartes and wordes, expressing the consent of both their mindes.

Also some thinges be required in Matrimonie, that the ordinarie for some necessarie causes may dispense in: As that banes ought to be asked three sollemne dayes before the time of mariage as the Ordinnall doth plainly appoint.

And certaine times and dayes

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in the yeare, the ordinance of holy church doth forbidde mariage to be solemnized, that they may geue them selues more conueniently to praier, as the scripture doth teach.

1. Cor. 7

The times that the solemnization of Matrimonie doth cease in the Catholike Church, is from the saturday next before Aduent Sunday, vntill the Octaue of the Epiphany: from the saturday next before Septuagesima Sunday, vntill the Octaues of Easter be past: that is to say, vntill the monday next after low Sunday: from the Sunday before the Rogation weeke, vntill Trinitie Sunday.

*How many things do let matrimony to  
be contracted, and dissolue ma-  
trimony that is made.*

**F**irst, Error of the person, when one is brought in for another: except after that it is knowē, both the parties consent to the mariage.

CHAPTER (of Matrimony)

Secondly, when the man is within holie Orders: or if either of them be professed in Religion or haue vowed Chastitie.

Thirdly, by consanguinitie, which extendeth to the fourth degree.

Fourthly, by affinitie, whiche extendeth to the fourth degree.

Fifthly, by spiritual kinred, which is betwene the partie that is baptized or cōfirmed, & his Godfathers and Godmothers, and also betwene the Godfather or Godmother, and the parēts of the child so baptized or confirmed.

The fifth Chapter, of the offices of Christian iustice.

*Sobriè piè, & iustè viuamus.*

Soberly, Godly, and iustly let vs liue.

*How many offices of Christian iustice be there?*

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*Psal. 3.  
1. 10. 3.  
Isa. 1.*

**T**WO the one is to decline from  
euill, the other is to doe God.

*How can a man be able to performe  
these two offices of iustice?*

*Iohn. 5.  
2. Cor. 3.  
Lac 1.*

**H**E can not truly of himself, but  
being holpen by the grace of  
God, and instructed by the Holie  
Ghost, a Christian man may and  
ought (as much as the state of this  
life doth permit) to liue iustlie and  
fulfill the law.

*By what degrees be we brought  
into sinne?*

*Pro. 11  
Iohn. 11*

**B**Y suggestion of the Diuell, de-  
lectation of the flesh, and con-  
sent of the mind.

*Who be the most greuous sinners?*

*Pro. 2.*

**T**HEY that sinne wilfullie of  
mere malice. Also they, that  
do boste of their sinne. Thirdly,  
they that with contentious wordes  
strive against them that geue them  
good counsell, and vtterly cōtemne  
the same.

CHAPTER. (Of Chris. Iustice)  
*Which be the sinns so abominable, that  
crie vnto God in heauen for vengeance?*

**T**He scripture doth make men-  
tion of foure, that be moſte  
horrible and abominable in the  
ſight of God.

The firſt is, voluntarie or wilful 1.  
man-ſlaughter. How the innocent Gen. 4.  
bloud of Abell cried frō the earth  
to God, and how Cain was puni-  
ſhed, it is euident.

2.  
The ſecond is Sodomiticall  
ſin, man with man, or woman with  
woman againſt nature. How the  
crie of this moſt abominable ſin  
came to God from the earth: and  
how God powred downe fire, and  
brimſtone to deſtroy the wicked  
Sodomites, it appeareth plaine in  
Scripture. This terrible example  
putteth in remembrance that per-  
petuallie to burne in hell with fire  
and brimſton, is a puniſhment due  
for them that commit ſinne againſt

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nature.

3.  
Exo. 12

The thirde is oppression of the poore, fatherlesse children and widowes. How God punished Pharaoh and the Egyptians, for oppressing the Israelites, the scripture doth shew. Oppressours can not escape Gods vengeance.

4.  
Iacob 5.

The fourth sinne that crieth to God for vengeance, is to keepe backe the wagies of the hired servant or workeman, when he hath done his seruice or woorke.

*Whether it is not sufficient for a christian man to do no euill?*

Psal. 36  
Rom. 12

**T**O doe no euill is but the halfe part of christian iustice. It is not sufficient for a Christian man, to do no euill, but he is bound to do good: for as S. Iames saith.

Iacob 4.

He that knoweth how to doe good, & doth it not, he doth commit sinne: & also the Ghospel saith euerie tree that doth not bring forth

Mat. 3.

CHAPTER. (*of Chris. Iustice*)  
forth good fruit, it shall be cut  
downe and cast in to the fire.

*What kind of good workes ought a  
Christian man to vse?*

**F**asting, almosse dedes, mercie  
and praier, That praier is good *Tob. 21.*  
(saith the scripture) that is ioyned  
with fasting and almosse dedes.

*What is Fasting?*

**F**asting is a foundation of ver-  
tue wherby vice & sinnes is re-  
pressed, and the minde is lifted vp: *Hieron.*  
the body is chastised, and the flesh  
made subiect to the spirite: obe-  
dience is exercised, and the grace  
of God obtained. By fasting the  
soule is nourished.

The maner of fasting is, cer-  
taine dayes and times, according *Council.*  
to the custome and precept of the *Magnus.*  
church, to abstaine from flesh, and *c. 35. G.*  
to eate but one moderate meale in *Bracca.*  
the day. The time of the lent is *2. capi. 9.*  
more streightly to be kept, then

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*Council.  
Eustach-  
ius. 3.*

other times of fasting : by cause  
Lent hath for it the institution of  
Christ. The sixt generall counsell in  
the lent time doth forbid to eate  
egges, or cheese, except necessity  
require, or dispensation be obtai-  
ned.

*What is prayer?*

*Damas.*

**P**Rayer is a lifting vp of the  
mind to God, wherby we de-  
sire, euill or aduersitie to be put  
away, or els we desire good things  
to our selues or to others, or we do  
praise God.

*What is almesdeedes or  
mercy?*

**I**T is a benefit, wherwith we help  
and succour the necessitie or mi-  
sery of others, for the honour of  
God, with a good affection and  
compassion.

*How many kindes of almes or  
workes of mercie be there?*



CHAPTER. (*Of Chris. Justice*)

**T**Here be two kindes of almes  
or workes of mercy: the one  
is called corporall, the other spiri-  
tuall. The workes of mercy or pi- Matt. 25.  
tie corporall be seuen. To fede the  
hungry, to geue drinke to the  
thursty, to clothe the naked, to vi-  
sit the prisoners and sicke, to har-  
bour the harbourlesse, and burie  
the dead.

The woorkes of mercy or pi- 1. Thes. 5.  
tie spirituall be seuen. Discretely Iacob 3.  
to correcte them that offend: to Rom. 15.  
teache the ignorant, to geue good Matt. 6.  
counsel to them that haue nede: & 12.  
to pray vnto God for the health  
of our neighbour: to comfort the  
comfortlesse: patiently to suffer  
iniuries, to forgeue offenses done  
against vs.

God graunt vs so to doe, that  
we may liue. And here now lett  
vs make and ende. For after thou  
knowest once (*Gentle Reader, or*

# THE FIFTH

diligent learner) what thou ought  
 to beleue, & how thou oughtest  
 to liue, whiche two points I haue  
 prosecuted in this short Catechis-  
 me. What remaineth but to make  
 an end? For the rest now: is to be  
 committed vnto thy practise: that  
 like as thou knowest through my  
 simple and plaine instruction what  
 is to be don: so study thou and la-  
 bour to exemplifie and shew in thy  
 conuersation that which thou  
 knowest. Especially, where as I now  
 haue no more to say vnto the, and  
 God will begin to haue a saying  
 vnto thee, except thou kepe his  
 lawes and Commaundementes. For  
 when the Sōne of man shall come  
 in his Maiestie and all his Angels  
 with him, then shall he sit vpon the  
 seat of his Maiestie, and all nations  
 shall be gathered together before  
 him &c. the wicked shall go into  
 euerlasting punishment, and the

Matt. 15.

Matt. 15.

CHAPTER. (*of Christ. Justice*)  
iust into life euerlasting. Be faith-  
full therefore in al articles that are  
to be beleued, be deuout in thy  
praiers, be louing and obedient as  
touching the Commaundemen-  
tes of God and his Churche, be  
wise in receiuing the Sacraments,  
& make not light of the remedies  
of thy sinnes and infirmites. Be dili-  
gent in the workes of mercy, and  
take in good part this my small  
labours, whiche, I trust, shall  
bring great profit vno thee,  
and God graunt it may  
be so great, as I haue  
and shall wish it  
to be. Amen.



*To the Reader, concerninge the holy  
Ceremonies of Gods Church.*

**A**NY vwise and learned men haue thought it good that I should ioyne to the Catechisme ( vvhich I did lately sett foorth for the instruction of yong children in matters of the fayth ) a brieft declaration of certaine Ceremonies, vvwhose signification is not so vvell knovven to the ignorant people, as they should be.

It is therefore first to be knovven, that no compaine of men can meete together in one mind and consent of hart, for the true seruice of God, except they haue certayne holy signes, vvwhereby both their vvorship tovwards God may be stirred vp, and the profession thereof tovwards their neighbours may be sene. And therupon as vvell in the lavv of the Ievves as of the Christians, holy signes and Ceremonies haue bene alvvayes in vse, by the appointment of God himselfe, or of his Pro-

*Aug. cō-  
tra Fau.  
Mantic. li.  
19. ca. 11.*

### The vse and meaning.

phetes and Apostles. But for so much as the state of the Ievvs did beare outwardsly a forme and shew of serving God rather like children, then like men, yea rather in a bound, then in a free sorte: their Ceremonies vvere in maner all expressly named in the Lavve lyke vnto them, because it vvas presupposed, that they of them selues vvere not able to iudge, yvath vvas conuenient for this or that Sacrifice, or els for this or that time, vnlesse it vvere by their maister and Lavvemaker namely prescribed and appointed.

But for so much as the state of the new Isaie 54. Testament is free, as vvherin men of all Is. 6. nations are taught of God him selfe, & 1. Ioan. 2. are anoynted invvardly vvith the holy Iere. 31. Ghost, hauing the lavv, not of Moyles, Heb. 8. but of God vvritten in their hartes and 1. Cor. 3. bovvles ( as the Prophetes and Apostles do vvittnesse ) therfore ( the holy Sacramentes *being made and instituted of Christ him selfe* ) most of the other ceremonies vvere leaft to the discreation of the Apostles and their successours. For vvich cause S. Peter vvith the rest of the Apostles & Preists at Ierusalem ordeined and decreed, vvhat vvas to be obserued of

## The vse and meaning

Act. 13.

the Gentils, vvhich were newly conuerted to the faith. And saint Paul hauing declared, vvhich he receiued of Christ touching the Sacrament of the Altar, addeth of his owne authority: *Cetera cum venero, disponam.* The rest I will set in order, when I shall come.

1. Cor. 11.  
Aug. in  
epi. 113.

Vpon vvhich words of saint Paule, the great Clerke S. Augustine writeth thus: *Apostolus de hoc Sacramento loquens, ait Cetera cum venero, ordinabo. Unde intelligi datur, quia multum erat, ut in epistola totum illum agendi ordinem insinuares, quem vniuersa per orbem seruat Ecclesia, ab ipso ordinatum esse, quod nulla morum diuersitate variatur.* The Apostle speaking of this sacrament, saith: The rest I will sette in order, when I shall come.

1. Cor. 11

VWhere vpon it is geuen vs to vnderstand (because it was much) or hard (to touch in an epistle the vvhole order in doing, vvhich the vvhole church thoroughout the vvhole worlde doth obserue) that thing vvhich is varied with so diuersitie of customes to haue bene ordeined by the Apostle Saint Paule. Marke vvhich Saint Augustine saith VWherein soeuer all churches agree in celebrating Masse, that thing he doubteth not, to haue ben ordeined, of Saint Paule. Of this kind are holy

## Of Ceremonies.

Altars, secret praying at certain times of the Masse praying for the lyuing, & for the faithfull soules departed, the vse of receauing the blessed Sacrament in the morning, or fasting: vvith many other like ceremonies. VVhich al churches in al countries haue alvvaies vsed. And that vvhich is namely said of the ceremonies belonging to the chief Sacrament, is likevvile to be vnderstand of al other Sacramentes. For the Apostle said generally: *State & tenete traditiones, quas didicistis sine per sermonem sine per epistolam nostram.* Stand steddie, & kepe ye the traditions vvhich ye haue learned either by our talke, or by our lettres: & Saint Augustine sayeth like vvise generally. *Qua non scripta, sed tradita custodimus.* &c. Those thinges vvhi- che vve keepe, not being vvritten, but being delyuered, vvhich at the least are obserued throuhout the vvhole vvorl- de, are vnderstanded to be kept by the commending and decreeing of the Apo- stles them selues, or els of the general counceils vvwhose autoritie is most holso- me in the church. As that the Passion of our Lord, and Resurrection, and ascension into heauen, and the comming from hea- ven of the holie Ghost are solemnly kept

1. Thes. 2

In ep. 118

The vse and meaning  
every yeare : and so of any other thing,  
vvhiche is kept in every place vvhere the  
Church spreadeth it selfe.

It vv ere easie to shew, that many  
other auncient Fathers do speake in lyke  
sort of our holy Ceremonies, vv ere it not  
about the measure of a breefe Cate-  
chisme, to stand about that matter  
any longer. Therefore novv I vv il  
talke more particularly of cer-  
taine special Ceremonies,  
and the meaning  
thereof.





## Of Ceremonies.

The vse and meaning of the holy  
Ceremonies of Gods Church.

*Why is holy water vsed in  
the Church.*

**I**T is vsed, to put men in Tit. 3.  
minde of the water of Mat. 28.  
Baptisme, wherein their  
sinnes were cleansed,  
throughe the name of the blessed  
Trinitie called vpon them, and  
through their owne or the Chur-  
ches faith. And therefore as me by  
the water of Baptisme entred into  
the Church, which is the mysticall  
body of Christ: so at the entringe  
into the materiall church, they  
sprinckle theselues with holy wa-  
ter. For albeit the Baptisme it selfe  
can not be repeated, yer the remem-  
brance thereof is most laudablye  
preserued in all good Christians.

*How olde is the vse of holy Water?*

The vse and meaning

**I**T came euen from the Apostles,  
as it may be thought. For men-  
tion thereof is made in the Epistle  
of *Pope Alexander*. Who was the  
fifth Bishop of Rome after saint  
Peter

*Can Holy water driue away Devils?*

**N**Ot only holy water, but ma-  
ny other holy thinges are of  
power to driue awaye Devils from  
their bodies or places, who vse the  
in a right faith. For, as thorowe our  
sinnes the deuill hath power to vse,  
not only his owne malice, but also  
Gods creatures to our hurt: euen  
so faithfull men take power of  
Christ, not only to resist the deuill  
by their owne faith, but also by  
the creatures, *which are sanctified by  
Gods word & praier*. And so doth  
Theodoretus an auncient writer of  
the Ecclesiastical historie witnesse,  
that deuils were cast out in the old  
time. For wher as the diuell stayed

*B. Ti. 4.  
Eccles.  
Histor.  
Libr. 3.  
chap. 21.*

• Of Ceremonies.

the fyre that could haue no strength in burning of an Idols temple, Marcellus the Bishop of Apamea caused his Deacon Equitius to bring water in a vessell, which being set vnder the holy Altar, the Bishop prayed, & when he had made the signe of the Crosse vpon the water, he willed his faithfull Deacon to sprinkle the said water vpon the flame, *quo facto contactus aqua impatiens demon aufugit.* Which being done, the deuill not being able to abide that the water should touch him, fled away. And verily who soeuer now a dayes can not abide to haue holy water sprinkled vpon him, he may well suspect, that a deuill hath power on him, who is asfeard of the said holy water, and therefore kepeth his seruant from it as farre as he can. Thus we see both the profit, and the antiquitie of holy water.

The vse and meaning  
*why is sensing vsed?*

**I**T betokeneth, that as the sweet  
perfume of frankincense ascen-  
deth vp into the ayer. so our pra-  
yers ought to be directed as a  
sweet smell in the sight of God.  
*Psal. 146* And as the Angell taught Tobias,  
*Tobie 6.* to driue away the diuell by kin-  
dling of the lyuer of the fysh: euen  
so the like kindling of frankincense  
with the lyke faith and deuotion,  
doth helpe to driue away the di-  
uell, & to defend the faithfull peo-  
ple from his iniuries and assaultes.

*How long hath sensing bene vsed?*

**E**VEN from the Apostles time as  
it may appere by the words of  
*Diony- Dionysius the Areopagite*, in his booke  
*sius.* of the holy order and gouerne-  
*Ecclesi.* ment of the Church, where he ex-  
*Hierarc.* pressly nameth that ceremonie. In  
*cap. 3.* the solene Masses also of S. Iames,  
and Chrysostom it was vsed.

*What meaneth Procession?*

## Of Ceremonies.

**P**rocession was ordeined, partly to protest and to shew euerywhere by our deedes the Christian faith (as by carrying openly before vs the bāners and tokens of Christs death) partly also to betoken, that euen as we go out of the churche, and after a pilgrimage made come into it againe: so Christ comming from the bosome of his Father, to *Psal. 18.* take fleshe of the blessed Virgin Marie, did after his peregrination made in this world returne to his Father again whither also we hope to folow him.

*Why is the Crosse caried before  
vs in Procession?*

**T**O make vs vnderstand, that all our pilgrimage in this life ought to be in the faith, merit and example of Christs painfull conuersation, by whose only death we come to life, if yet we suffer with him, to the ende we may reigne &

*1. Pet. 2.*

*Phil. 2.*

*Rom. 8.*

The vse and meaning  
triumph with him.

*What may we learne by holy candels?*

**Deut. 4.** **F**Yrst, that God is a consuming  
fyre, whereof the very burning  
candel doth warne vs.

Secondly, that as the candell  
being one kind of creature consi-  
steth of fyre, waxe, and weeke: so  
Christ consisteth of the God head,  
soule, & flesh, al being i one person  
Therefore on Candelmasse day by  
carrying a holy candel, we do wel  
represent our Lady caryng Christ  
to the Temple in her armes.

**Lec 21.**

Thirdly, we ought alwayes to  
haue the ~~use~~ of charitie in our  
hartes, as the wise Virgins had.

**Matt. 25.**

**Hieron.**

**Contra**

**Vigilan.**

**Psal. 118.**

Last of all, by the torches which  
are lighted at the singinge of the  
gospel, it is signified, that the word  
of God is the light of our soule.

*Why are candels set before Images?*

**T**O betoken that their workes  
did so shine before men, that  
men

## Of Ceremonies.

mē glorified god in heauē thereby.  
And Christ himselfe called S. Ioan  
Baptist a burnig cādell which gaue  
light. And he said to his Apostles, *Ioan 5.*  
ye are the light of the world.

*What do holy ashes meane?*

**T**hey warne vs to do penaunce *Matt. 5*  
as the Niniuites did, and ther- *Ioan. 3*  
fore at the beginning of Lent  
(which is the time of penaunce)  
they are layed on our heades or  
foreheades, to betoken, that we  
must lament our former euill life,  
according as Christ said: Except ye *Lec 11.*  
do penance, ye shall all perish.

*Why was the fast of Lent ordeined?*

**T**O the intent, that we the mem-  
bers should according to our  
habilitie followe the example of  
Christ our head, protesting by our  
deede, that he fasted fortie dayes  
for our necessities, and not for his  
owne. Itē as not onlie Moyfes but *Matt. 4*  
Elias fasted fortie dayes, so was it *Exo 34*  
*3. Re. 19*

• The vse and meaning

1. Re. 19 signified that not only the bond of the law, but also the free grace of the Prophetes, neded the said fast of forties dayes: and we are now in a propheticall state, seing it is written of our time, that God will poure his spirit vpon euerie flesh (or nation) and that all men shalbe taught of God, as in the old time the Prophetes were.

Isa. 2.  
Isa. 6

*Who instituted the fast of the Lent?*

Hierom.  
in epi. ad  
Marcel.  
Ignatius  
in epist.  
ad Phil.

**T**HE Apostles them selues, as S. Hierom teacheth, & therfore euē Ignatius. Who was the disciple of the apostles, cōmaūderth the christiāns, not to despise the Lent or the forties dayes, because it conteineth a folow ing of Christs cōuersation.

*How is Lent to be fasted?*

Eccles.  
Hist. li.  
1. cap. 19

**W**ith eating drie meates such as do ingender least bloud, and consequently do least prouoke carnall lustes. For which cause all flesh, and whit-meates are forbid-



## Of Ceremonies.

den, vnlesse necessity, reasonable dispensation, or a custome lausfully prescribed doe otherwise permit. Also except men by age, great labour, or sickenes, be excused, they ought to take but one meale on a fasting day, which in the old time was toward night. For as the perfite fasting is to eate nothing at all: so in them who can not beare such an abstinence, it is permitted to make one meale. As for drinkings at night, or eating anie other thing (which yet may not be a meale) so that noe fraude be vsed: it is sufficient to kepe the custome which is allowed by the lausfull Bishop of the Church wherein we liue.

*August.  
epist. 86*

*August. 1a  
epi. 118.  
Or in  
fine epi.  
86.*

*Why are Images couered in the Lent?*

**A**S holy Images are set vp in Gods church at other times to represent vnto vs, that the saints reigne with God in heaven: so in they Lent they are couered & kept

The vse and meaning

- from our sightes, to betoken, that  
Isay 54. sinnes & iniquities (for the which  
we then doe penance) diuide  
Exo. 34. betweene God and vs: hidding his  
face and glorie from vs, euen as the  
vaile hid Moyses face frō the hard  
1. Cor. 3. harted Iewes. And therefore when  
the good Christiā looketh vp, and  
seeth not the glorious representation  
of heavenly ioy, which in the  
churche, was wont by his eye to  
come to his minde, he hath warning  
thereby, to crie out: woe to  
me: my sinnes haue hiddē gods glo-  
rie from me, except by his grace I  
may come to true repentance, & to  
1. Cor. 7. do penance for them. And so he is  
1. Ioan. 20. warned, to call vnto God for true  
contrition, sacramentall confessiō,  
and temporall satisfaction.

What signified the veile, which is  
drawne betwene the people and  
the high Altar in the Levit.

Of Ceremonies.

**A**S our first parentes hauing *Gen. 3.*  
 sinned, were kept frō Paradise  
 with the fire sword of the Angel,  
 and as in the tabernacle of Moyse  
 there was a veile betwene the in-  
 most and the out-ward holy place: *Hebr. 9*  
 and as the letter of the Lawe is a  
 veile, whiche kepeth the meaning  
 of the holy Ghost from them, who *1. Cor. 3*  
 beleue not rightly in Christ: so to vs  
 that beleue and liue not well, our  
 sinnes are a veile and couer which  
 kepe vs from Christ. But as by the *Mat. 27*  
 death of Christ the veile of the tē-  
 ple was torne in sunder, and all the  
 secrettes of the in-most holy place  
 lay open to the who did beleue: (in  
 token whereof the lenten veile is  
 also cast downe i the passiō weeke)  
 so to the, who after due penance  
 do againe worke the wil of God  
 thorow his grace, the veile of ini-  
 quitie is torne downe, and the gra-  
 ce of Charitie lieth open.

## The vse and meaning

*Why doe people beare palmes the  
sonday before Easter?*

Mat. 21.

Phil. 1.

2. Tim. 4

**I**N remembrance of the notable,  
Imiraculous, and triumphant en-  
trie, which Christ made into Ieru-  
salem that day, at which time the Is-  
raelites did cast not onlie boughes  
of trees, but also their garments in  
his way for honours sake. And the  
Childre cried: Osanna to the sonne  
of Dauid. All which ceremonies  
we still maintaine to the honor of  
Christ, as the faithfull Israelites  
once did then: and the Protestants  
still disdaine the same, as once the  
stubborne and hard harted Iewes  
did. Our palme bowghes also  
betoken, that we ought to fight  
against the deuill, the flesh and the  
world euen till death, as Christ did,  
in which death both his victorie  
was and ours must be perfectly en-  
ded.

## Of Ceremonies.

*What signifie the fower and twenty  
candels that are set vpon wens-  
day before Easter euen?*

**T**hey signifie the twelue pro-  
phetes, and twelue Apostles,  
and thereby all iust men, who by  
preaching and good life gaue vn-  
to vs light and a true testimonie of  
Christs godhed and manhod, but  
yet they were all after a certaine  
fort dimmed, and (as it were) their  
light was putte out one after an o-  
ther, because they sinned as men, at 2. Ioh. 1.  
the least venially: and none of the 1. Ioh. 1.  
was that light, which shewinge it  
selfe without blemishe, lighteneth  
euery man coming into this world,  
whiche is Iesus Christ the euerla-  
sting light. And yet for so muche Apo. 21  
as they beleued in him, their light  
in him is now also euerlasting.

*Why is the old fire quenched, & new  
fire balowed on Easter euen?*

The vse and meaning

Ephē. 4  
Ephē. 5

**T**O shew, that in Christ we are made new men in spirite, and that we must cast of the olde man which came by our parentes carnall generation, & take newe light of Christs death and resurrection, walking as the Children of light. Therefore the clergy going to hallow the new fire, saith the Psalme.

Psal. 16

*Dominus illuminatio mea & salus mea.*  
The Lord is my light and my Salvation.

*Why is the Paschal of wax halowed  
and set up in the Church.*

Exo. 13

**T**O represent Christ, who is the truth signified by the pillour of fire, whiche gaue light to the Children of Israel by night. And as Christ at certaine times appered to his Disciples after his Resurrection: so is the Paschal taper in remembrance thereof lighted at certaine times frō Easter till Ascēſion.

Mar. 16

Ioan. 10

& 21.

*Why is the font halowed*

## Of Ceremonies.

**B**Ecause the Apostles did so in-  
 stitute, as may appeare in sainct  
 Dionysius, who liued in their time. Diony-  
sius.  
Ecclesia.  
Hierar.  
ca. 2.  
Basil de  
spiritu  
san. cap.  
27.  
 Also sainct Basil confessed that the  
 custome to blesse the water of  
 Baptisme came from an vnwritten  
 tradition. The feastes of Easter and  
 with sonday are chosen for the  
 purpose, because in the one Christ  
 after death rose out of his graue: 1. Co. 15.  
Act. 2.  
Rom. 6  
 in the other he sent downe the ho-  
 lie Ghost. Now in Baptisme (as S.  
 Paule sayeth) we are buried with  
 Christ, and rise againe to walke  
 with him in a new life, and the san-  
 ctificatiō of the new mā, which we  
 take and beare, is wrought in Bap-  
 tisme first of all by the holy Ghost.

*Why are belles halowed?*

**T**O the ende nothing may be  
 prophane, which serueth for  
 Gods religion, because he is in-  
 finitly holy, whom we serue. And 1. Pet. 1  
 thereby the deuils also are the

The vſe and meaning  
more vexed and driuen the father  
of, becauſe they knowe them to be  
the ſignes, and as it were the trum-  
pers calling faithfull ſouldiers to  
heare Gods word, and to make cō-  
mon prayer.

*Why is the Church hallowed?*

1. Pet. 2.

Eph. 5

3. Reg. 8

**B**Ecauſe it beareth a figure of  
the liuely members of Chriſt,  
which is holy and vnſpoted in her  
faith & religiō. Itē to cauſe the men  
who come thither, to be the more  
ſtirred to prayer, & to be the ſoner  
heard in a holie place, as it may  
well appeare, that the Holy Ghoſt  
taught vs to belecue by the dedi-  
cation of Salomons temple, where  
a ſpecial grace is deſired for them,  
who pray in the temple dedicated  
to Gods holie name.

*Why is the Altar conſecrated?*

**T**Hat the chiefe proteſtation, &  
ſhewing of externall religion  
(whiche is externall ſacrifice) may



## Of Ceremonies.

be offered vpon a most sollemne & reuerend place. For although the whole Church be generally halowed: yet the Altar being within *3. Reg.* the same Church, hath a most special sanctificatiō, as which beareth that roome in our holie doinges, whiche the Crosse it selfe bare, whē Christ died vpon it. And seeing *Gene. 8* Noe built an Altar and Abraham *Gen. 22.* is noted not only to haue offered *Iacob 2.* vp his sonne, but also to haue done it vpon the Altar seing also that in the tabernacle of Moyses, and in the tēple of Salomō the Altar was so holy, that (as our Sauour him selfe saith) it sanctified and made *Mat. 23* holy the gift which was layed vpon it: by the same reason our Altares should muche more be halowed, as which conteine that body vpon thē, for whose sake all Altars were halowed, and all Sacrifices were made. Wherefore, *opratur.* An

## The vse and meaning

**Contra  
Parme-  
nium.  
lib. 6.**

annunciēt writor speaking against the Donatistes (who in his time destroyed the holie Altars of the Catholiks) saith: *Quid est enim Altare, nisi sedes corporis & sanguinis Christi?* For what is the Altar, but the seate of the body and bloud of Christ? That is to say, the place where Christes bodie and bloud doth remaine, during the time of the vnbloudy Sacrifice.

*What do the Altar clothes signifie?*

**V**erelie they represent the Good affection, which faithfull people haue to honor the place of Christes residence. For as the Apostles being commaunded to bring the asse vnto Christ, did vpon their owne good affection cast their clothes vpo the Asse, to thede Christes seate might be made the more honourable: so doe the faithfull folowers of the Apostles decke and sette forth the place

**Mat. 21**

## Of Ceremonies.

where Christ in a mystery presenteth himselfe vnto vs. And therfore S. Hierosime praiseth Nepotianus, for prouiding carefullie, that the Altar might be neate and cleane.

*Erat sollicitus si niteret altare, si parietes absque fuligine, si pauimenta tersa, si ianitor creber in porta, vela semper in ostijs, si sacrificium mundum, si vasa luculenta, & in omnes ceremonias pia sollicitudo disposita.* He was carefull to see, that the Altar might shine, that the walles might be without the smoke of the tapers or lampes, that the pauimēts might be neate, that the porter might be often at the Church doore, that the clothes might alwayes couer the doores, that the Vestrie might be cleane, that the vessels might be bright, & that his godly carefulnes might be well disposed toward all the Ceremonies.

Ad He-  
liod de  
epitaph.  
Nepotia-  
ny.

## The vse and meaning

*What meaneth the apparell which  
the Priest weareth at Masse?*

1. **T**He Amice, whiche the Priest first putteth on his head, doth signifie the clothe, wherewith Christes face was couered whilest the Iewes buffeted him, saying: Arcade, who did strike thee?

Mat. 26

2.

The Albe, which is a long white garment, representeth the white coate, wherewith Herode did send Christe backe to Pilate, reputing him as a foole.

3. The Girdle betokeneth the skourge wherewith Christ was whipped. And the Fauell, whiche

Ioan. 19

4.

Ioan. 18

the Priest putteth on his left arme, betokeneth the coard wherewith they bound Christ, when they first rooke him. As also the Stole represented the other ropes, wherewith they bound hym to the Pillour whiles they whipped him.

5.

The vpper vestiment doth beto-

## Of Ceremonies.

ken the purple garment, where- *Iean. 19*  
with Christ was cloathed in deri-  
sion, whē they saluted him king of  
the Iewes. Thus the priest going *Cyprian*  
to make the sacrifice of the church *lib. 2.*  
which it learned of Christ, doth in *epist. 2.*  
outward signes set before our eyes  
the history of Christs Passiō, which  
is the true paterne of all sacrifices.

The Priest thē being so clothed  
setteth briefly before vs all the life  
of Christ, but most specially of all  
the circumstances of his death. He  
cometh therefore frō the vestrie to  
the Altar, as is were shewing, how  
Christ came from heauen into this *1.*  
worlde. He beginneth the Masse  
with some part of a Psalme, which *2.*  
he repeateth twise or thrise, in she-  
wing the Prophets and Patriarks  
to haue prayed for, and to haue re-  
ioiced at the daye of Christs incar-  
nation, which they saw in spirit.

He crieth out for mercie nine *3.*

- The vse and meaning  
times, geuing vs to vnderstād, that  
his Sacrifice depēdeth vpon Christ,  
and not vpon our merites. He be-  
ginneth the *Gloria in excelsis Deo*:  
4. Glory in the highest vnto God,  
putting vs in mind of the hymne  
and praise, which the Angels sang  
at christes birth. And therewith he  
5. saith. The Lord be with you, which  
is no more but the propheticall  
naming of Christ who is called  
Emanuel, that is to say, the Lord  
6. with vs. The collect signifieth, the  
whole church with one accorde to  
haue prayed for the comming of  
our Sauour, and by him onlie to  
7. trust for saluatiō. The epistle doth  
Mat. 1. ressemble the preaching of S. Ioan  
8. Baptist. The mourning song of the  
Graile, sheweth that penāce which  
insued emōg the good men vpō S.  
Ioan Baptists preaching. The ioi-  
9. full song *Alleluia*, betokeneth the  
spirituall ioye, whiche after their  
penaunce

## Of Ceremonies.

penaunce done they obtained,  
 partly in this life, and specially in  
 the life to come; for those who  
 mourne in God, shalbe confor-  
 ted. The Gospel betokeneth the  
 preaching of Christ. The Crede  
 witnesseth, what great fruit of pro-  
 fessing the true faith insued vpon  
 Christes preaching, vvhich is not  
 only shewed by wordes, but also  
 by workes: whilest the deuout  
 persons offer vnto God before the  
 Altar, some of their tēporall goods  
 & substance, either to be consecra-  
 ted vnto God (as bread and wine)  
 or to be distributed to the poore,  
 or els to be employed to the vse of  
 the church, as wax and oyle. At the  
 length the Catechumens and ler-  
 ners of the faith being remoued  
 out of the Church, the Christians  
 proper sacrifice is begonne. At  
 whiche neither nouices in faith,  
 nor infidels may be present, by

Mat. 3.

10.

11.

12.

*Dionisi.  
 de Eccl.  
 Hierar.  
 cap. 3.*

M

The vse and meaning  
cause it is most subiect to the deri-  
sion of the wicked.

1. Bread and wine then is brought  
to the Priest at the Altar, to the  
ende he may do with the as Christ  
in his last supper did, when he was  
now going to his death. The Chalice
2. betokeneth the graue: the white  
corporace betokeneth the white  
sheete, wherein Ioseph did fold  
Christs body, when it was layed  
into the graue: & the paten repre-  
senteth the stone wherwith the
3. graue was couered. But because  
all this is done only to bring Christs  
death vnto our remembrance, & not  
to bury Christ againe, therefore the
4. priest after secret prayer ( whiche  
Christ also vsed in the garden be-  
fore his Passion) crieth: lift vp your  
hartes: and againe: thanks vnto  
our Lord God, who hath both re-  
demmed vs, and left vs these misteries  
of his glorious death, resurrection,

Mat. 26.



## Of Ceremonies.

& ascension. After which praises & thankesgeuing by the Priest, all the people, or such as supplie their place, do sing in the honor of the blessed Trinitie three times, Holy, Holy, Holy, the Lord God of hostes, blessed is he that cometh in the name of the Lord, Osanna in the highest. 7.

The Priest now entring into the most holy meditations of Christs death, commédeth to god the whole Church dispersed throughout the whole worlde, and those by name for whom he is bound to pray, as the Pope, the Bishop, the King, and his owne frindes. And because this is the common sacrifice of all the church, he reuerently maketh mentiō of the blessed saintes which reigne with Christ, and desireth to be holpen by their prayers, whom he doubteth not to heare him, because they liue with Christ, and in Phil. 1. 2.

The vse and meaning

him see our necessities, when we  
call to them, much better then the  
1. Re. 9. Prophetes sawe their hartes, who  
3. Re. 5. came vnto them for ayde or suc-  
10. cour. And being thus prouided he  
making many times the signe of  
the holy Crosse, to betoken, that  
all the vertue and power he hath,  
is taken by Christes death and  
Passion, cometh at the last to take  
Christes person, vpon him, saying  
in his name and power ouer the  
17. breade. This is my body and ouer  
Mat. 26. the wine. This is my bloude, &c.  
By whiche wordes no faithfull  
man doubteth, but that Christes  
body and bloud are made really  
present vnder the forme of bread  
and wine. In token of which be-  
leeefe the priest lysteth vp the ho-  
ly Sacrament, to put vs in remem-  
104r. 3. brance, how Christ was exalted  
vpon the Crosse for vs, and the  
people adore with godly honor

## Of Ceremonies.

the selfe body and bloud, whiche  
dyed, and was shed for vs. And then  
in wordes also the Priest besee-  
cheth, the said body and bloud of  
Christe being most acceptable to  
God, in his owne nature, to be ac-  
cepted also of God in respect of  
the Church, which being yet sin-  
full, aduentureth to handell and to  
offer suche precieus giftes. And  
anone the faithfull soules are com-  
mended also vnto God, to the end  
no membres of the Church may  
be omitted of the Church in the  
common sacrifice which toucheth  
the whole body of the Church.  
And all this holy secret action is  
ended with the open pronouncing  
of our Lords prayer by the seven  
petitions, wherof we may call to  
minde the seven wordes or sayings  
which our Lord pronounced alone  
vpon the Crosse, ouer and besides  
these secret prayers, wherin he

- The vse and meaning  
comenderth to his father all the Pa-  
triarches, Prophetes, iust men, and  
all that euer shalbe saued, whether  
they were then borne or no : for  
signification of the which diuerse  
states in the church (for all whome  
Christs body was broken and  
vexed vpon the crosse) the B. Sa-  
crament of the Altar is broken  
into three partes, and the kisse of  
peace being sent to the faithfull  
that are present (whilest they call  
formercie and peace at the handes  
of the Lambe of God) the whole  
Sacrifice is receaued either by the  
priest alone, if none other be pre-  
pared there vnto (as Christ vpon  
the Crosse ended his owne Sacri-  
fice alone) or if others be ready,  
they receaue also with the priest  
euen as Christ at his supper gaue  
his Sacrament to others also. For  
as S. Cyprian saith, speking of this  
Sacrament, *Passio est Domini sacrifici-*
16.  
17.  
18.

## Of Ceremonies.

*cium quod offerimus.* The sacrifice Lib. 1.  
Epist. 2.  
which we offer, is the Passion of  
our Lord: that is to say, the substan-  
ce which we offer, is the same,  
whiche suffered and rose againe  
from death.

And therefore although Christ  
made the sacrifice of his supper at  
the euening, to declare, that as  
well the olde Sacramentes, as the  
world it selfe were now come to  
their later ende: yet we offer in the  
morning, to shew, that we take  
hold of Christs resurrection also, &  
liue now in a newe state of grace.

And in dede the very receauing  
and consuming of the Sacrament  
by the faithfull is a resemblance  
also of Christs Ascension, whe-  
rein he was taken from our sight  
into the heauens, whence he sent  
the holy Ghost, euen as the Priest  
(hauing new ended the mysteries  
with the Collet of thanks geuing)

19.  
27.

### The vse and meaning

blesseth the people, and departeth into the vestry whence he first came forth. Thus are the Obsecrations, the Orations, the Postulations and the geuing of thanks made, whereof S. Paule wrote vnto Timothee. And that according to the minde of S. Augustin, who there intreating vpon the word *Oratio* ( whiche in Greke signified *Votum* a vowe ) doubteth not to say, *Vouentur omnia, quae offerentur Deo, maxime sancti Altaris Oblatio.* All thinges are vowed which are offered vnto God, especially the Oblation of the holi Altar: Where he nameth the Sacramente of Christs supper, the Oblation of the Altar, and expresly teacheth it to be offered and vowed vnto God. Vnto God, I say, and not (as the Protestantes teache) either by the people onely to the Priest, or by the Priest only to the people. But he

## Of Ceremonies.

faith, *Sancti Altaris oblatio maxime offertur Deo.* The oblation or offering of the holy Altar, is most of all offered vnto God.

This may suffice for a brieft instruction of the youth, concerning the most notable and daily Ceremonies of the church, whiche who so despiseth, he therein despiseth the whole companie of Christians, who from the Apostles time till this hower, haue vied the said Ceremonies at the Seruice of God, as wherby the minde is prouoked to thincke of God, and of holy saintes much more reuerently, then otherwise it would. Rom. 12. God geue euery man grace, not to be wise more then he ought, but to be humble, and rather to seeke what an vnknown Ceremonie meaneth, then to laugh at that whiche he knoweth not. For he that by suche contempt is igno-

The vse and meaning  
rant, shall not be knowen of God,  
**Lec 1.** as the Apostles, threatneth. And he  
that seeketh as he ought, shall  
find, as our Sauour, him-  
selfe hath sayed.





O passing worke of pietie: then death hir selfe lay dead,  
VVhen lyfe vvas death vpon that Crosse where Christ himselfe vvas spread.

CHRISTS PICTURE humbly vvorship thou  
vvhich by the same dost passe,  
Yet Picture vvorship not lett him for vvho  
it pictured vvas,  
Nor God nor man this Image is vvhich thou  
dost present see,  
Yet vvhome this blessed Image sherves both  
God and man is bee:  
For God is that vvhich Image sherves but  
yet no God it is,  
Beholde this forme but vvorship that the  
minde beholds in this.



If thou dost hope vvith Christ above in heavenly blisse to vvaigne,  
Take vp his Crosse and learne to be partaker of his payne.

SEE Man what paynes thy sauour sweete hath  
suffered for thee,  
And canst thou of thy Creator vnmindful crea-  
ture bee?

*A note of such thinges as are repre-  
sented to Christians by the vsuall  
blesing of themselves with  
the signe of the crosse.*

**I**esus Christ our sauiour  
the sonne of God, for  
the loue he did beare to  
mankind came down  
into the world, suffred death vpon  
the Crosse, descended into hel, &  
and with victorie ouer hel, damna-  
tion, & death he rose again, and in  
his glorified body ascended to the  
glorie of his Father: The memory  
of which victory, and of our recon-  
ciliation to God the Father, with  
the whole misterye of our redem-  
ption is celebrated of euerye good  
Christian daileye by making the  
signe of the Crosse.

In this faith and belese all good  
Christians vse oftentimes to make  
the signe of the crosse in their so-

reheads: as a cōtinuall renewing of the badge or marke of their Christian profession impressed in their foreheads by the preest of God at the font of Baptisme.

In this faith & belefe the church of God hath appointed her children the Catholik Christians at the saying of *Deus in adiutorium* and in other parts of diuine seruice to make the signe of the crosse, by drawing the hand frō the forehead to the brest, & from the left shoulder to the right: which obseruation was appointed vpon graue considerations: For thereby the good Christian is putt in mynde of diuerse things dayly & hourelly mete to be thought of.

For the draweing downe of the hand from the forehead to the brest reneweth the memory of the coming of the sonne of God downe into the world to saue mankynde.

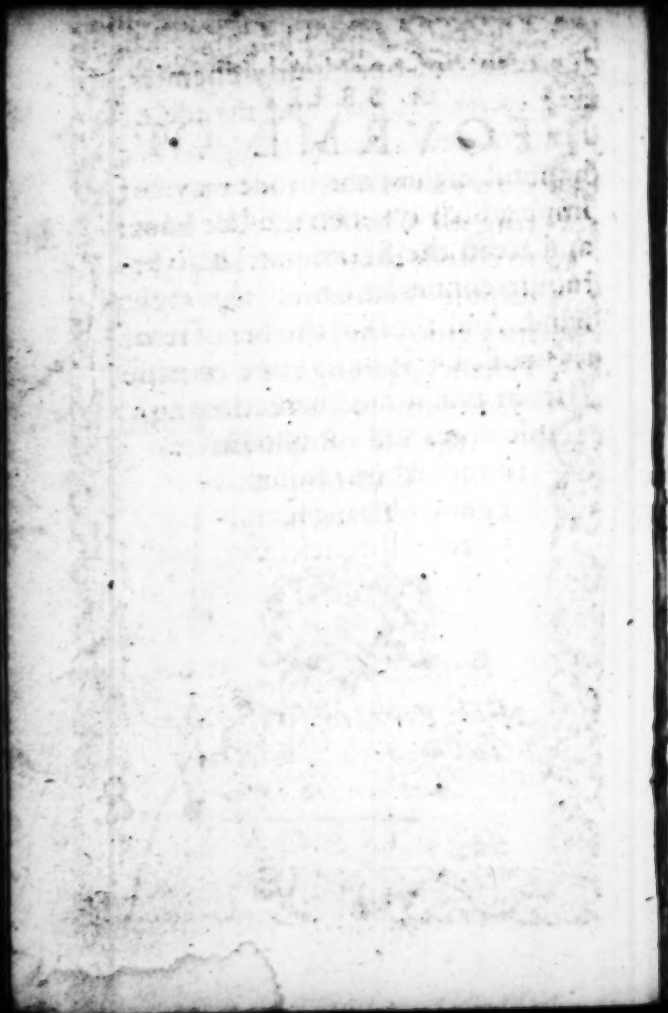
The remouing of the hand to the left ſhoulder representeth the descending of our ſauour into hell, for to obtaine the victorie ouer hell, damnation and death.

The draweing of the hand ouer whart to the right ſhoulder (for to finiſhe vp the figure and ſhape of the croſſe) reſemblerh vnto vs the glorious recourſe of our ſauour Ieſus Chriſt to his Father, for to conſummate our redemption and reconciliation after his death vpon the croſſe.

And for ſo much as by the left hand in an apt forme of ſpeeche all ſiniſter & euell things are ſignified: and good things by the right hand: therefore the good Chriſtian by draweing of the hand from the left ſhoulder to the right is putt in mynde, that he muſt withdrawe his cogitation, care and ſtudy from all worldly vanities the ſiniſter al-

lurements of our ghostly enemies,  
and to fix his hart and mynde of  
heauen and heauenly things. That  
he must eschew the brode waye of  
sinne which lyeth on the left hāde:  
and tread the straite path of ver-  
tuouse conuersation on the right  
hand. And that by the benefite of  
the crosse he is put in hope to passe  
from temporall to euerlasting  
pleasures and commodities:  
to auoyed eternall mise-  
ry and obtaine sempi-  
ternall felicitie.





A BRIEF  
FOVRME OF  
CONFESSION, INSTRU-  
ting all Christian folke how  
to cōfesse their sinnes, & so to  
dispose themselues, that they  
may enioy the benefite of true  
Penance, dooing the woorthy  
fruites therof, according to  
the vse of Christs  
Catholique  
Church.



*Newly Verred & sett foorth ac-  
cordinge to the translator his  
late printed copie.*

1590.

FOR THE YEAR 1910

600. *Al. albicollis* (L.)

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26



## TO THE READER.

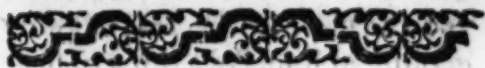
**W**Hereas in this great corruption of Faith and good life, there is also great want of good instruction for the amendment of both the same: and whereas yet the blindness or malice of some men is so great, that the very same meanes leafe by Christ and his Apostles in the Church for that end, they make so smal account of, that they both contemne, and cōdemne the same, and without all reason raile therat with full uncomely termes: it hath seemed to many good and vertuous mē right necessary, to set forth some such Treatise, wherein briefly is conteined bothe the right vse and ende of Shrift or Confession and also the due order that eche Christian man ought to kepe and obserue in the same. Whiche who so shall duely peruse and examine, shall soone see, how litle reason or cause ther is, to make Confession a cloke or colour of

TO THE READER.

any vice and lewednes, fith it is purposely ordeined for a meane and present remedie against all vice and sinne.

There is no time nor place now, to entre into farther disputings with suche kind of persons, namely the same Argument being already handled by diuers excellent great Clerkes, bothe in Latin, and in English also.

And this to be, and euer to haue bene the Doctrine and practise of the known Catholique Church, not onely these present times, but al times and ages euen from Christ and his Apostles all along haue & do most manifestly testifie and shew.



A BRIEF FOVRME OF  
SHRIFT OR CONFESSION,  
according to the vse  
of Christs Catholike  
Church.

CHAPTER I.

*Of suche things as the penitent sinner  
must vnderstand, and do, for &  
before he go to Confession.*

**H**E that wil wel & duely  
make his Confession,  
must first of al cal him-  
self to accöpte certaine  
houres or dayes, accor-  
ding to the time that he hath last  
bene shrinen, and so with all dili-  
gence call to minde & remembráce  
his owne finnes and offenses.

And let him not go to the fete of  
his ghostly Father, trusting only

A BRIEF FOUERME

Upon that which he shal aske or enquire of him. For a thing of such importance, as is for a man to reconcile himself vnto God, oughte not to be done sleightly, and (as a man would say) at all-aduerture, or vpon any sodaine light occasiō: but of sad and set purpose, and vpo good aduise taken before, entring first into particular accompt with God, and with a mans owne conscience in his secrete chamber and closest place, considering, that there he goeth to giue accompt of his life vnto God, and vnto the Priest in his name.

The whiche accompt cannot be made in such sort, as it ought to be, except there go a diligent examinatio & discussing of the bonds and burdens, charges and discharges of our conscience, the whiche are our sinnes. And therefore the Priest, if he wil do wel his ductie,

OF CONFESSION. (CHAP. I.)  
ought not to admit & receiue any  
penitent that is vnproviden in this  
point, vnlesse it be in extreme ne-  
cessitie. For it is a plaine contempt  
of the Sacrament of Penance, and  
of the Iudgement of God whiche  
is exercised therein. Now than for  
the better calling to minde and re-  
mēbrance of our sinnes, fūe things  
are principally to be considered.

1. The time passed, since we were  
last shriuen and confessed.

2. The state of our degree and  
person.

3. The office and daily exercises  
wherein we haue ben occupied.

4. The places wher we haue li-  
ued and ben in.

5. The persons with whome we  
haue kept company and ben most  
conuersant.

The second Point.

*Of what sinnes particular rehearfall  
and mentio is to be made in cōfession.*

A BRIEF FOUVRNE

Of Venial finnes.

**F**Or to know & vnderstand wel,  
what finnes are to be called to  
minde for to repēt vs of the same,  
and to confesse them: it is to be  
noted, that the finnes, whiche a  
man doth comit of his owne wil,  
are of twoe kindes. The one are  
Venial, the other Mortal. The Ve-  
niall, are those finnes and negli-  
gences, into which almost houre-  
ly and at euery litle occasion we  
do fall through our weakenes: as  
are, iesting, lawghing ouermuche,  
idle talke, hastines and sodaine an-  
ger for a trifle, or to make a leasing  
without dammage to our neigh-  
bour. And generally, almost all the  
euil motions that we haue, being  
either without ful deliberation or  
consent: or at least without con-  
tempt of God, or any notable irre-  
uerence of him, or any notable  
harme of our selues, or of our

OF CONFESSION. (CHAP. I.)  
neighbours.

Al these, & such as these, are called Veniall sinnes, for that God our Lorde hauing respect to our weakenes, doth easily pardon and forgeue vs the same, and doth not bind vs to any other then temporall paine for the. Of such as these did Salomon saye: That seue times Prov. 24 in a daye the iust man doth fal. Signifying thereby vnto vs, that eue the very iust and righteous men do oftentimes fall into them. And of these sinnes also did S. Iohn meane 1. Iohn. 1 in his Epistle, when he said: If we saye, that we haue no sinne, we make him a lyar.

And therefore, for that they are so daily, and so common through our weakenes, God hathe left in his Church, byside the Sacrament of Penance, manie remedies for them. And therefore it is not of necessitie, to confesse them,

A BRIEF FOU RME

although it be very laudable and meritorious to be shriuen of them also.

The principal remedies for these venial sinnes, are.

1. Almoſe dedes.
2. To knocke vs on the breast with ſome remorse.
3. Often and much prayer, eſpecially the prayer of the *Pater noſter*.
4. To beare with the defects, faults, and froward dealings of our neighbour toward vs.
5. To haue paciēce in aduerſities and tribulations.
6. To Cōfeſſe our ſelues ſinners vnto God, though it be done generally.
7. To heare Maſſe deuoutly.
8. To take holy water. The which is vnderſtood, that it be done with a good deuout motion, and with ſome ſorowe of our ſinnes.



OF CONFESSION. (CHAP. I.)  
*Of the finnes whiche are mortall, of the  
whiche it is necessarily required,  
that particular mention and  
rehearfall be made in  
Confession.*

**I**T remaineth therefore, that  
mortal and deadly sins only (or  
such as be doubtful whether they  
be mortal, or no) be those, whereof  
we must make accōpt particularly  
in the Sacramēt of Confession and  
Penance, to the end to repent vs  
of them, and to rehearse and open  
them in shrift wholly and plainly.  
And although it be a verie hard  
thing to know the same, yet as far  
as the matter & present considera-  
tion can admit, it is to be vnderstā-  
ded: that that dede or negligence is  
a deadly sinne, in which of purpose  
and aduisedly with notable con-  
tempt of God, or manifest harme  
of our selfe or our neighbour, any  
of the ten commaundements are

A BRIEF FOUERME

broken, or els when wee doe anie thing against that, whiche our owne conscience doth teache vs, in suche sort, as is aboue said: as for example, to despise God, and to despaire of his mercie, to forswear, or sweare falsely, to steale any thig of valew, not to giue almosse, if we be able, to such as we know to be in necessitie.

These and suche like, whiche are manifest and plaine mortal or deadly sinnes, and also suche as in respect, of their qualitie or quantitie are doubtful to the penitent, or to the Ghostly Father, so that they cā not wel be iudged, whether they be mortal or venial, must of necessitie, as we haue said, be called to mind and rehearsed of the partie penitent, for to repent himselfe & confesse the same. For if any one of these be willingly least out in Cōfession, the partie penitent doth

OF CONFESSION. (CHAP. I.)  
hasard himself, in not making his  
shriste in suche sorte as he oughte,  
and so should thereby commit a  
griuous sinne.

And in all these sinnes, he must  
not onely make rehearsal of such  
as he hath committed by dede, but  
also of such as he hath committed  
by thought, or desire, & by worde,  
whereas God is also offended by  
eche of these.

### The third Point.

#### *of the Circumstances.*

**A** Gaine, in this consideration  
and calling to minde of thy  
sinnes for to repent thee and make  
due confession of them, thou must  
also rehearse and make confession,  
not onelie of these sinnes, as they  
are alone, but also of the circum-  
stances that go with them, namely  
such as increase the sinne in such  
sort, that they chage the kinde and

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nature thereof, as whe a man com-  
mitteth anie thing against his Pa-  
rents, or spirituall Pastors, or sin-  
neth in a halowed place. The most  
common circumstances, are seuen.

1. Who.
2. How much.
3. Why and wherefore.
4. In what place.
5. At what time.
6. By what meanes and instru-  
ments.
7. How oft, or how seldome.

1. By the Circumstance, *who*, is vn-  
derstood, that the state or qualitie  
of the person that sinneth, must be  
considered, and also of the person  
against whome, or with whome  
sinne is committed.

2. By the circumstance, *How much*,  
is vnderstood the quantitie of the  
sinne, or dammage, or contempt  
that is done in the same.

3. By the circumstance, *why*, or *wher-*

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fore, is vnderstood the end or intēt,  
wherewith sinne is done.

*In what place*, that is to wit, whe- 4  
ther the place be publike, or priuat  
halowed or vnhalowed.

*At what time*, to wit, whether it 5  
were on a holy day, or fasting day,  
or a day of publike prayer.

*By what meanes*, and *how oft*, are 6  
circumstances plaine inough by the  
selues.

#### The fourth Point.

*Of the first part of Penaunce,  
which is Contrition.*

**W**Hen the Penitent hath thus  
considered and called to an  
accompt the enormitie and filth  
of his sinnes, as is a foresaid, with  
the circumstances of the same: it  
behoueth him with true and har-  
tie repentance therof, to aske God  
forgiuenes, with all humilitie and  
hope to obteine the same: being

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sory therefore most intierly and earnestly, speciallie for hauing offended God, vnto whome so great seruice is due: putting no trust in himself, but trusting wholly in the merites of Christ Iesu, the vertue whereof he shal now partake in this holie Sacrament of penance. This sorow & repentāce of sinnes, to the end it may be fruiteful, must be ioyned principallie with fīue things.

1. With Faith, by whiche we beleue both the threattes, & the promises of God, & the vertue of this Sacrament.
2. With humilitie and submission of our selues, wherewith the sinner doth for his parte repute & thinke himself vnworthy of forgiuenes, or of any good think.
3. With hope of Gods mercy that he may obtaine pardon.
4. With trust and confidence in  
the

OF CONFESSION. (CHAP. I)

the merites of Christ Iesu, by and through whome all pardon is obtained.

5. With the loue of God, that is to witte, that all sorowe & abhorring of sinne be principally for the honour of God, and for to accomplish the obedience that is due vnto him. And because this is the chief and principal part of penance, it is very expedient, that the partie penitent vse all diligence to procure through the helpe of our Lord, that he haue no notable defect and fault therein. And therefore he ought to further himselfe with al things that are wont to stirre vp and encrease in our soule this so necessarie a fyre of Gods loue, as for example.

1. The knowledge of our-selues, and of our exceding and vile basenes.

2. The knowledge of the excedding

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passing greatnes of God, whom we haue offended.

3 The due pondering and thinking on our sinnes, and their filthines, and the euilles that they bring with them.

4 To thinke on the wrath of God, & on his iudgement, and the paines that our sinnes doe deserue.

5 To acknowledge the inestimable benefites which we haue receiued at Gods handes.

6 To haue before our eyes his passing manifold mercy and goodnes, through the which he casteth of no man that doth hartily seeke him.

7 Last of al, the exercise of holy prayer, whereby the giftes of God are obtained.

The fourth Point.

*Of the second part of penance, which  
is Confession.*



**I**T behoueth also for the perfiting of this Sacrament, to haue ful and earnest purpose to confesse al our sinnes, as is afore said, with their circumstances, namely such as do notably aggrauate and chāge the nature or kinde of the sinne.

And this confession must haue five principal properties or conditions, that is to witte.

1. That it be whole.
2. That it be plaine.
3. That it be faithfull.
4. That it be discrete.
5. That it be humble.

1. *That it be whole*, is to be vnderstood, that we confesse al our deadly sinnes, and those that seme doubtful to be such, not leauing out nor omitting any one of purpose, or yl intent, or by any notable negligence. For, as holy learned men do saye, we must not hope for, nor craue pardon of our sinnes by

A BRIEF FOWER

halues of God whose woorkes are alwaies whole and perfect.

2. *That it be discrete*, is to be vnderstood, that it be not done with woordes that may hide and couer the substance and nature of the sinne committed. For els it were no Confession, but a cloking and couering: neither could the sentence of the Priest haue any place, because the iudge cannot assoyle the thing that he knoweth not.

3. *That it be faithfull*, not telling one thing for another: and not to accuse other, or excuse ourselues, but faithfully to reporte the truth, as it was done in deede.

4. *That it be discrete*, is to be vnderstood, that we confesse our sinnes in such wise, that we defame no other persons, declaring more then we should in confession, and that we leaue not out, nor rehearse

OF CONFESSION. (CHAP. I)  
other impertinent things that are  
to no purpose.

5. *That it be humble*, is to be vnderstood, that we confesse our sinnes with shamefastnes and confusion, not as though we did brag or vaunt of our sinnes, nor tel them as one that tolde some storie, or tale of things happened in our life: but that we remember and consider wel, before whome we stande and confesse the same.

The sixth Point.

*Of the third part of penance, which  
is Satisfaction.*

**I**T behoueth also, that the penitent, when he goeth to the feete of his Ghostly Father, do prepare himself to make satisfactiō and doe penance for his sinnes. The whiche consisteth of two principall things. The one is, to auoid and kepe himself effectually from

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deadly sinne, and from al dangerous occasions therof. The other is, to make recompense to suche persons as he hath offended, humbling and submitting himselfe to the rules of good conscience and right, and framing himself vnto the qualitie of the offence and trespase, according to the discretion and iudgement of his good and wise Ghostly Father.

The first of these two most faile in no wise, neither can faile in him that is truely contrite. For he that doth hartily and effectuously abhorre his sinnes, wil also consequently auoide and shunne the same. For otherwise when the penitent himself, or the Ghostly Father seeth that he that is shriuen, hath not done his endeouour to kepe himself from sinnes, & from the dangerous and neereft occasions therof, wheras it is in his handes, and

OF CONFESSION. (CHAP. I)  
freewil to abandon & put away the  
same: he may wel suppose and ga-  
ther, that he that so shrineth him-  
selfe, hath not true repentance: and  
therefore he ought not to assoile  
him, but warne and admonish him,  
what is meete for him to do, whe-  
ras he is not presently so disposed,  
that he may be assoiled. For euery  
mind and purpose to forsake sinne  
is not inough for him that wil be  
shriuen duely, as he ought to be:  
but he must haue a ful and perfect  
effectual purpose to sinne no more.  
And therefore let the partie peni-  
tent do al that he can for his part,  
& al that is requisite to keepe him-  
selfe from sinne, & from the euidēt  
dangers and occasions thereof. As  
for example, such as haue once pro-  
mised to auoide their sinne, saying  
that they were of mind & purpose  
to put away al occasion therof, &  
yet haue not don so, as keepers of

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concubines, & vsurers are wont to do, and suche as liue by vnlaufull and yl trades: their Ghostly father ought not to beleue nor assoile them, vntill they haue in deede abandoned, and vtterly forsaken those occasions that brought them in bondage vnto that sinne.

And he that should otherwise doo (as many Ghostly Fathers do now adaies) it is plainly both to his owne peril of damnation, and of the persons, that come vnder his hádes to be shriuē. For he maketh them beleue, that they be at peace and reconciled vnto God, and thereby abuseth them, & bringeth them into a woorse state than they were in before their shrift and absolution.

The other part of satisfackion (whiche is a recompense and amends of the sinnes and trespases committed by the partie penitent)

OF CONFESSION. (CHAP. I)  
must be done with full intent and  
purpose to make satisfaction, and  
to do all kind of penance, according  
to the counsayl and aduise of the  
good and discrete Ghostly Father:  
doing for his part all that he can,  
and certainly knoweth to be ne-  
dedful to be done, for to make his  
Ghostly father vnderstand, that  
the mind that he hath to do satisfac-  
tion and penance, is true and vn-  
fained. Wherein it is to be noted,  
that satisfaction may be done to  
four kindes of personnes, to  
witte.

1. To God.
  2. To our betters and Superi-  
ours.
  3. To our equalles.
  4. To our inferiours.
1. Vnto God, satisfaction is due  
for euery sinne, if we wil wholly  
auoide his wrath) by taking ven-  
geance of our selues, or willingly

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bearing al tribulations, penalties, or paines that shal come of him, or that shalbe but vpon vs by them who are in his steade and place, whether it be almofcedeedes, or fastings, or prayers, or pilgrimages, or other like paines, according as the qualitie of the trespase shall require.

2. To our betters and Superiours satisfaction is done, by yelding due obedience & humilitie vnto them, namely when the spiritual Rulers of the Church haue ordeined any thing vnder the vertue of obedience, by Excommunication, Interdiction, or any like ecclesiastical Censure. So that, if the partie penitent haue offended his Superiours, and continueth in disobedience vnto them, he may not by any pretense be assoiled of such sinnes except he be first reconciled vnto them, in such order and meanes, as the dis-



OF CONFESSION. (CHAP. I)  
crete Ghostly Father shall giue  
him counsel to do, if he can not of  
himselfe attaine there vnto.

3 Vnto our equalles we doe satisfac-  
tion, by making them amends  
for any wrong or harme that we  
haue done them in bodie, or soule,  
in their name, or goodes. Wherein  
we must first do al that lyeth in vs,  
for to be reconciled vnto them,  
and to make them amendes be-  
fore we goe about to be assoiled.  
And if the case be such, that it may  
be done commodiously, it is very  
expediente and requisite, to make  
al the amendes that may be done  
touching the case, before we come  
to the feete of our Ghostly Father,  
to the ende to shewe thereby an  
euidente plaine declaration of our  
good minde and purpose, and so  
to receiue absolution in such sorte  
as is due. For when wee delaye such  
satisfaction and amendes till after-

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warde, wee doe commonly either forget thesame, or els the good minde that we had to doe it, waxeth colde againe.

And if so be the satisfaction and amendes be such, that it is to be done by the aduise & counsel of our Ghostly Father, the most certaine and surest waie were to aske counsel first of him, or els of some other discrete person, (as touching our duetie to be done in suche case) before that we come to confession. And that done, and all amendes made for the time and place requisite, than may we welcome to receiue the benefite of reconciliation, both with God and the world, vnder the Sacrament of Confession. And this waie is none other but the same, whiche the primitiue Church did vse of old time, that ordinarily satisfaction should alwaies go before Absolution: and

OF CONFESSION. (CHAP. I.)

thereby was both penance and repentance more truely & effectually vsed then, that it is now: for that now by ouermuch indulgence in giuing of penance and in seeing amends made, and by negligence of Ghostly Fathers, and such as haue care of soules, eche man is suffred to liue as he wil, & not only to continew in sinne, but also to iustifie himselfe therein, and to thinke he doth wel: as though God would condescend & frame himselfe vnto our abuses and wicked mindes, or els be beguiled by our suttile excuses of our sinne. Let vs beseeche him to remedie the same, as a thing lōging to him alone. Psal. 140

Verily this order that we now do here teach and speake of, is verry agreeable vnto the Gospell, in which Christ himself our rede- Matth. 5.  
mer willeth vs, that, when wee goe to offer our oblation at the

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Altar, and remēber that our brother hath some iust quarel against vs: before that we offer the same, we first go & be reconciled vnto him, and so come afterwarde & make our oblation, the which shal than be accepted of God.

4. To our Inferiours, our yongers and subiects, satisfaction is to be done ī such sort, that the authoritie and office of the Superiour be not therby abated or minished by ouermuch submission vnto the Inferiour. And this is to be vnderstood, when as the wrong & iniurie done is not euident and great, in the good name, life or goodes of the inferiour or subiect: wherein the aduise and counsel of the Ghostly Father is to be had & vsed with discretion. For if the displeasure & offence be but meane, it shal suffice to cause them to vnderstand who seme to haue bene grieved with

OF CONFESSION. (CHAP. I)  
hard wordes or sharp punishment,  
or any like way, that the same hath  
bene done or said, not for any ha-  
tred of the partie, but for the hate  
of his faulces and offences, and for  
the zeale of iustice.

The seuenth Point.

*Of choosing our Ghostly Father.*

**A**fter that the Penitēt hath thus  
disposed himselfe, he may go  
to confessiō, & shriue himself vnto  
his owne Curate, that is to wit, vn-  
to such as is appointed by the Pre-  
late or Ordinarie, or by any such  
way laufullly admitted and allowed  
to heare confessions, according to  
the time and place. Neither let any  
man ignorantly aduēture, to chuse  
his ghostly Father after his owne  
will and pleasure. For he putterh  
himself in great peril by neglecting  
the care of his owne soule, if he  
loke not who are appointed by the

A BRIEF FOUVRNE

Bishops & Prelates in eche Parish,  
or in religious houses, by consent  
of the Ordinaries. For to any of  
such he may be bolde to shriue  
himself, and to take for his ghostly  
father, the whiche in dede is the  
surest way and most for his soules  
health. For he may not seeke, who  
shal sonest assoile him and most ea-  
sely, but who can do it best, & most  
to the quiet and profit of his owne  
conscience: vsing therein al such dili-  
gence touching the cure of his soule,  
as he would vse in the cure of his  
bodie being dangerously sicke.

And let not any man thinke, that  
when by any perdon or Indulgence  
it is graunted vnto eche man to  
chose his ghostly father, he hathe  
therefore free choise to take who  
he list, and so shriue himselfe. For  
that should cause a cōfusion in the  
order of the Church, and leade  
soules the next way to hel, with no  
lesse

OF CONFESSION. (CHAP. I.)  
lesse peril and harme, thā if licence  
were giuē in some commō wealth,  
that all the ideotes and ignorant  
persons that were therein, might  
take vpo them to cure all maner of  
diseases in any sicke bodie, which  
thīg is not to be thought to be the  
mind & intent of Christs high Vi-  
car the Pope: & therfore it is there  
said also, that the same ghostly Fa-  
ther must be mete & sufficient. And  
whereas the ignorant person, that  
hath no learning or knowledge,  
can not iudge the same: it remain-  
eth, that this iudgement of the  
ablenes & sufficiencie of the Ghos-  
tly Father do rest in the wil and ap-  
pointement of the Prelate, Bishop,  
or ordinarie, vnder whose charge  
and tuitiō God hath put the soule  
of the partie, and by whose iudge-  
ment the same partie is bound to  
be ruled in suche like things, if he  
wil walke the right way, and pro-

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ceede in due order as a Christian mā ſhould. And ſuche as do otherwiſe vſe theſe priuileges, and procure the ſame, it is as much (to ſay in plaine language) as to put their ſoules in peril as if they would liue after their owne pleaſure, and without good order, and in ſuche wiſe as no man may call them to accompt of that they are bound to do. And ſo is the ſtate and order of Christs common-welth which God hath appointed i the Church, confounded and vtterly peruerſed, as we plainly ſee it is done now adayes.

How be it when the penitent may duely chooſe his Ghostly Father, which we denie not but that in ſome caſe that may fall, he may lawfully do: he muſt vſe al the diligence therein, that is wont to be vſed in the election and choſing of ſuch things, as are of much importance



OF CONFESSION. (CHAP. 2.)

vnto vs, forasmuch as this is one of the same, yea and that the chief & most principall of all. And let him consider that in such a Confessour that so shalbe chosen, there must principallie concurre foure qualities, to witte.

1. That he be not let by any Ecclesiasticall Censure, wherby he can not assoile from sinnes.
2. That he haue knowledge to discern betwene sinne & sinne, betwene leaper and leaper.
3. That he be discrete and able to applie the remedies & good counselles that are requisite, and to enquire of the penitent suche things and circumstances as are good and profitable to be knowē, as the case requireth, for behoof of his Ghosly children.
4. That he be of good name and estimation, and of good conuersation of life, to the end that his good

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counsellés may take place, and also  
that he may therby helpe the Pe-  
nitent with his good instructions  
and prayers.

And by this it may appeare, how  
hard a thing it is, and in what dan-  
ger he putteth himself, that will  
take vpon him by his owne iudge-  
ment, to iudge these qualities (or  
the most parte of them) whether  
they concurre together in the per-  
son that he woold chose for his  
Ghostly Father: whereas it is cer-  
taine, that few men are of so per-  
fect iudgement, yea and that fewe  
can iudge their owne conscience,  
and know how to make a good  
confession of their owne sinnes, or  
tel how to say their *Pater noster*  
aright, and so much lesse can chose  
their owne Ghostly Fathers. And  
therefore the surest way is, to sub-  
mitte themselues, both therein, &  
in all other like things, to the ap-

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pointment of their Bishops & ordinaries. For whiche humble submission and obedience of theirs in that case, God wil not faile to giue them the more grace in the holie Sacrament of Confession.

THE SECOND CHAPTER,  
*of Confession, and examining  
our Conscience.*

The first Point.

*What is to be done before the particular opening of our sinnes.*

WHEN the penitente sinner commeth vnto his Ghostly Father, he must first kneele downe on his knees with al humilitie before him, as before one that is in Gods place, and so make the signe of the Crosse ✕ on his forehead, his mouth, and his brest: saying: *In nomine Patris, & Filij, & Spiritus sancti. Amen.* For that now,

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though he haue neuer so good cause to be ashamed both of himself, and his sinnes, yet notwithstanding al shame, he must truely with his mouth confesse vnto God all that is in his hart & breast, whereby he hath offended him.

And then must he saye, *Benedicite*, whereto as sone as his Ghostly Father hath said: *Dominus sit in ore tuo, &c.* Let him by and by say his *Confiteor*, in this forme or some like, vntil he come to the wordes, *mea culpa, mea maxima culpa.*

**C**onfiteor Deo omnipotenti, beata Maria semper Virgini, beato Michaëli Archangelo, beato Iohanni Baptista, Sanctis Apostolis Petro & Paulo, omnibus sanctis, & tibi pater: quia peccavi nimis cogitatione, verbo, & opere: Mea culpa, mea culpa, mea maxima culpa.

OF CONFESSION. (CHAP. 2.)

*Which in English is thus  
much to saye.*

**I** Confesse vnto almighty God, to the blessed perpetual virgin Marie, to the blessed Archangel Michael, to blessed S. Iohn Baptist, the holy Apostles S. Peter, & S. Paule, vnto all holy Saintes, and to you my Ghostly Father, that I haue ouer grieuously sinned in thought, worde and deede: through mine owne fault, mine owne fault, mine owne most grieuous fault.

This done & said, let him by and by accuse himself, and confesse first of all, the lacke that he hath of full and perfect repentance and contrition, for that he bringeth not with him such sufficient sorow of hart, as the greuousnes of his sinnes doth require.

Let him also accuse himself of the negligence & slackenes that he hath vsed in amending his life,

and in applying such remedies and meanes as were nedeful to the amendement therof, as are, continual prayers, fastings, & such like. Also for not hauing fulfilled his penance, or not fulfilled it wel & duely as it ought: & for neglecting the vse of good and godly deedes, & for not keping himself & auoiding the next occasions and pro-uocations of sinnes. Likewise the vnkindnes that he hath vsed toward God, in falling oftentimes into the same sinnes, speciallic if maliciously and wilfully. And also for not hauing made such due search, & diligent examination of his conscience, as nede was: for therin are contained that defectes of all the three partes of penance.

And then let him foorth-with particularlie confesse such sinnes as he hath committed against God, in breaking and offending his law:

OF CONFESSION. (CHAP. I.)

as far forth as he can call them to minde by diligence, afore vsed, and as he shall finde himselfe culpable and guiltie in eche of the ten Cōmaundements, and other dueties, the whiche are here set forth for help of his memorie and better remembrance thereof.

The second Point.

*Of the examining of our conscience  
through the ten commaundemēts  
of God, and of the under-  
standing of them.*

**A**L be it that the ten Cōmaūdmēts of our Lord be such, that some do forbid vs the euil, & some do commaund vs the good: yet for all that, eche Christian man ought to know, that eche one of the Cōmaundementes doth both these two at a once: that is to saye, forbid vice, and commaund the vertue that is contrarie to the same vice.

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As for example, in the first Commaundement written in Exodus, we are forbid to make any Idolles, or to worship them: and so it seemeth, that the abominable vice of Idolatrie is there forbiddē: how be it, it is withall no lesse charged vnto vs, to honour, woors hip, and loue one only God aboue al things: the which are vertues cōtrary vnto Idolatrie. Likewise in the seuenth Commaudemēt, God forbiddeth theft, and consequently he commaundeth the contrarie vertue, which is liberalitie and free giuing vnto them that are in necessitie. In the fourth, he cōmaundeth expressly, that we honour our parentes and superiours: where it is consequently to be vnderstood, that the countrarie vice is forbidden vs, whiche is, to dishonor and disobey them. And so in all the other commaundementes the like is found:



OF CONFESSION. (CHAP. 2.)

for that there is not one among them all that commaundeth, but that the same forbiddeth also, nor any one that forbiddeth, but it also commaundeth.

And therfore the penitent person shal do wel, to kepe this order in running them ouer & in examining of his consciēce, that he haue regarde in eche Commaundement both to the one and to the other. For so is the perfection of the Law of God to be vnderstood, that we know how eche precept and commaundement is fulfilled, and how it is broken, & what is therein commaunded, and what forbidden: forasmuch as the office & duety of the seruauent of God doth consist not in the onely auoiding to do yl, but (as the Prophet Dauid saith) in *psal. 36* doing good also to our neighbours when occasion requireth.

A BRIEF FOVRNE

The third Point.

*Of the first Commaundement, what  
is forbidden in the same.*

**T**Hou shalt make no Idols, nor  
other like grauen Gods for to  
woorship them.

*What is commaunded therein.*

**T**Hou shalt loue and honour  
thy Lord God onely aboue all  
things, with al thy harte, with al thy  
soule, and with al thy strengthes.

*How the same is fulfilled.*

**T**HIS Commaundement is ful-  
filled after this maner: to wit,  
that ther be in vs no loue or este-  
ming of any thing that repugneth,  
& is against the loue and regard of  
God: and that we neither loue nor  
esteeme, nor honour any creature  
more, or so much, as him: but that  
in him onely we put our faith, hope,  
loue and trust, as in our last end and  
whole final blisse, louing him aboue

OF CONFESSION. (CHAP. 2.)

all for his owne sake, and all other things for him. Putting our whole confidence in him, and running vnto him in all our needes and necessities, being thankful vnto him for the benefites that we haue receiued of him. To thinke well of him and of his perfections, to feare & serue him as our Father & onely true Lord, to beleue all that holie Church doth teach vs in his name, and to confesse the same at suche time as needs is, to honour his saints and friends, to haue in due reuerence his holy Diuine seruice, and the Ceremonies of the same. Finally to keepe a due order in charitie, giuing the first and chief loue vnto God for his owne sake, and next to loue our owne soules for God, and then the soules of our neighbours more the anie temporal wordly goodes.

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*What is against this Commaundement, and how it is broken.*

**T**His Commaundement is broken two wayes: to witte, by omitting and leauing vndone any of the things aforefaid in due time and place, and when reason (ruled by faith) requireth the same: and againe by doing of things that are contrarie to these aforefaid: to wit, giuing the honour that is due to God, (as high soueraigne homage, worship & seruice) vnto any other creature byside him. Also in not beleeuing, in douting, or curiously searching the points and partes of the Catholike faith. In communicating, taking part, or fauouring them that doe suche things. In crediting dreames, withcraftes, enchantmentes, southsayings, force-ries, the vanities of Astrologie, and to put any trust in any contract or promise made with the Diuell.

OF CONFESSION. (CHAP. 2.)

Also to put any fond trust in our owne merites as of our selues, or to trust in any earthly things and creatures: to hope fondly in God, & not to put our owne hand & labour thereto: to despaire of his mercie, to complaine or finde fault with his iustice, to grudge and murmur at his prouidence, to abuse and turne to euil his long suffering, patience and mercie: to tempt him, to blaspheme his holy name, or the name of his Saints and frindes: to be vnthankful and vnkind vnto him, to runne to some other, rather than to him, specially in our aduersities and nedes, not to behaue ourselues in due manner and reuerence in our prayers vnto him, to set light by & not regard the Diuine seruice and Ceremonies allowed by holy Church: to beare inordinate loue and affection to these inferiour creatures,

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louing them for their own sakes, as our last end and blisse, and not in due order of Christian charitie.

*The second Commaundement.*

**T**Hou shalt not sweare, nor take the holie name of God in vaine.

*What is against this Commaundement, and what is forbidden therein.*

**T**O abuse in euil and vnworthie maner the Sacramentes & doctrine of Gods holy Religion, & of Prayer, & of things properly belonging to his seruice. Not to vse all due reuerence vnto God, or to his Sainctes, and to holy Churches, and places dedicate vnto him. To committe outwardly by worde or deede any sacrilege, or vnreuerent act. To sweare oft times, to sweare without cause, and vse the name of God or of his creatures with smal regard and reuerence. To  
sweare

OF CONFESSION. (CHAP. 2.)  
fweare in doubtful things, to for  
fweare and to committe periurie.  
To promise and vow euil things,  
or for euil intent & purpose. Not  
to fulfil, or to delay (without ne-  
cessarie cause) any good vow or  
promise. To vse any vain idle othes.  
To breake the Commaundementes  
of the Church, and of our betters  
and superiours. Also if a religious  
person doe not conforme & frame  
his life to the rule and order that  
he hath vowed: or if any person do  
not qualifie him selfe to such state  
of life, as he hath taken vpon him.  
To blaspheme, to denie God, to  
curse and banne Gods creatures.  
To be negligent, colde and vndis-  
crete, to be mistrustfull, to be ouer-  
much dul and wandring in prayer,  
and in Gods seruice.

*What this Precept commaundeth  
and bindeth vs vnto.*

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**I**T bindeth vs to the vertues that  
are contrarie to al this afore said,  
chiefely to the seruice and wor-  
shipping of God. To vse our selues  
wel and in due order in al that per-  
teineth to the tong and to talke;  
and to spend our time wel, as rea-  
son ruled by faith shal require. To  
vse al due reuerence vnto al things  
where the name of our Lord is cal-  
led vpon, as are the seuen Sacra-  
mentes, holy doctrine and prea-  
ching, prayer, vowes, taking of  
othes, and al halowed things. To  
call on Gods holy name in our ne-  
cessities, to giue him thanks with  
al our heart. To sweare, when ne-  
cessarie occasion is offered, with al  
truth, with reuerence, with lawfull  
cause. To doe eche thing wel and  
duely, according to the rule, state  
and office that we liue in.

*The third Commaundement.*



OF CONFESSION. (CHAP. 2)

**T**Hou shalt keepe holy the Sunnedayes, and holy Feastes of the Church.

*What is commanded in this Precept.*

**T**O heare Masse from the beginning to the end devoutly, and the Sermon also, if we can. To labour and occupie our selues on those dayes in reconciling and disposing our selues wel toward God. To keepe vs from sinne. To bestowe those daies chiefly in calling vpon God, and commending our selues to him with our wholle hart. And to cal to mind and remembrance his benefites towards vs, and to be shankeful to him for the same.

*What is forbidden in this Commandement, and where with the same is broken.*

**T**His Commandement is broken with all things that are contrarie to these aforesaid,

A BRIEF FOVRME

namely by the exercise of handy craftes, and wordly affaires & occupations, which tende & redound all to profit and temporal gaine, when as any part of our duetie toward God and his holy Feastes is let thereby, except there be some euident and manifest nede that requireth the same for order of charitie and helpe of our neighbour.

*The fourth Commaundement.*

**H**onour thy Father, and Mother: that is to witte, thy natural Parentes, through whome thou wast borne and brought vp in this world: and also the spiritual Prelates, Bishops, Pastours, Preachers, Doctors. Scholemaisters, & al such as haue charge of soules, & al temporal Gouvernours, and generally al that are in Gods stede, as headdes appointed by him for our profit & government. And by this honour toward them is ment, that we

OF CONFESSION. (CHAP. 2)  
must thinke wel of them, reuerence  
them, obey them, helpe & succour  
them in their needes, wish the wel,  
& procure the same, and to praye  
God specially for them: also to re-  
gard & haue in honour our Elders,  
and al aged persons.

*What is forbidden in this Com-  
maundement.*

**I**T is forbidden, to do ought that  
is contrary to this aforesaid, in  
time and place when reason doth  
bind and require the same: as to  
curse or speake yl of our Parents  
and superiours, not to helpe them,  
not to obey them, to giue them il  
answers, to mocke and stoffe at  
them, to murmur, grudge & thinke  
yl of them, to dishonour, contemne  
or despise them.

The parentes also and superiours  
do offend against this Comaunde-  
ment, when they giue not to their

A BRIEF PORTRAY

children or subiectes, and to such as are vnder their charge, that thing which is due vnto them, as is good admonition, counsel, teaching, good hede and loking to them, good example, and ordinate loue toward them, and to haue a vigilant eie and care of them: and likewise the husbandes in vsing al these things toward their wiues.

*The fifth Commaundement.*

**T**Hou shalt not kil. Thou shalt neither do, nor desire to do any bodily harme to thy neighbour, to wit, where there is no commaundement of Superiour or Gouuernour that requireth the same, or publike Authoritie that may lausfully commaund it.

*How this Commaundement is  
fulfilled, and wherunto  
it doth bind vs.*

**W**E must be bountiful, gentle, meke, courteous, charitable &

OF CONFESSION. (CHAP. 2)  
merciful both to our frindes and  
ennemies.

*What is forbidden in this Precept,  
and how it is broken.*

**I**T is broken in not doing this a-  
foresaid at suche time and place  
as is mete to be done, and also in  
dooing any of this that followeth,  
to witte, killing, wounding, stry-  
king, cruell vsing, euil handling by  
force, and putting to shame or vil-  
lanie, or els in desiring, or proctur-  
ing any of these things to our  
neighbour. Also in giuing of coun-  
sel thereto, or prouoking the same  
and stirring vp any to do the like,  
and in dissembling and holding  
vs stil, when we might let and staye  
the same. Also when he that is a  
Iudge, doth passe and excede the  
order of iustice, or hath not a good  
& single intent. Moreouer in bea-  
ring hatred, malice, anger, wrath  
and rancour toward our neigh-

bour, in railing & vsing euil words and croked language, or doing any thing that maketh debate and enmitie, in piking quarels, in taking partes and sides, and giuing occasions of harme and offense vnto others, in stirring vppe braulings and brablings, by stirring vp of colles, when they were raked vp, that is, by ripping vp of old sores, and renewing a strife whiche had ben once appeased: in striuing, or contentiously mainteining & bolding of opinions: in beeing at open defiance, & in earnest and ouerlowd speaking & calling: in scolding and open clamours crying out in rage of passions, wherby many times men fall together by the eares, and lay handes one on another. Also in not giuing aduise, warning, and counsel in such perilles as may fal on the persons of our neighbour, on his bodie or goodes, or any of

OF CONFESSION. (CHAP. 2)

his : also in tourneiments and exercise of feares of Armes, not to vse discretion and wise dome, but dangerously to be rash & hastie, or to vse any wrath and hatred therein: to bid the combate to any person, or to doe it, or to be present at it, or giuing the ground where to fight it.

*Council.  
Trident.  
Sess. 5.  
cap. 19.*

*The sixth and ninth Commandements.*

**T**Hou shalt not committe adulterie, nor any fornication, nor desire any other mans wife, nor haue any carnal accessse or behaviour vnto her.

*What is commaunded in this*

*Precept.*

**T**O be chaste, to be moderate and sober in eating and drinking, honest in wordes and al outward gestures, to weare our clothes and apparel in al decent, sad & graue wise, without wanton de-

A BRIEF FOWER  
wifes, and honestie, according to  
our degree and calling. We are  
also here commaunded, to pro-  
cure and seeke al the meanes and  
remedies that we can, whereby to  
driue away and auoid the foule  
sinne of lecherie, and of al vnclea-  
ne and beastly vice, the which re-  
medies are these that folow.

*The remedies against lecherie and  
uncleannes, and for the better  
keeping of the sixth Com-  
mandement.*

**T**He first meane and remedie is  
to refraine and put out of our  
mīdes al foule & vncleane though-  
tes and imaginations: to chasten &  
exercise the bodie with labours &  
painful thīgs, as fastīgs, watchings,  
visiting of holy places, praying,  
disciplines that is to wit, afflicting  
and putting the bodie to some sen-  
sible paine, reading of good bokes,  
& the examples & liues of Saintes



OF CONFESSION. (CHAP. 2)  
and holy men and women: to flee  
idlenes, & al yl occasions, and lewd  
wanton companies and conuersa-  
tions: and specially to vse continual  
meditation and thinking on four  
things: to wit, death, domes-daye  
and last iudgement, hel and heauen:  
and last of al, with the mortifying  
of our owne desires and wil.

*What is forbidden in this Com-  
maundement, and how  
it is broken.*

**T**HIS Commaundement is  
broken, in hauing any carnal  
accesse and copulation, how so  
euer it be, saue with a mans owne  
wife. And here the partye peni-  
tent in his confession must ex-  
presse, in what wise he hath of-  
fended in this sinne of lecherie, in  
al that he shal find himself guiltie  
and faultie against this Commaun-  
dement. And though he may not  
name any person particularly with

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whom he hath sinned, yet he must particularly declare, with what manner of persons he hath offended our Lord. For the qualitie of the persons doth alter the nature of the sinne: as if it be with one that is a common womā, or otherwise a harlot who is not assured by contract to any other man it is called *simplex fornicatio*, single fornication: if with a Virgin or maiden, it is deflouring: if with a married wife, or an espoused woman, it is adulterie: if it be done with force & violence, it is rape: if with any of our kinne within the fourth degree of consanguinitie or alliance, it is called Incest: if with any that is religious, or in a halowed place, it is sacrilege: if it be with a beast in any manner of wise, it is called the sinne of bestialitie or beastlines.

Also a man sinneth against this Commaundemēt in any accessaries

OF CONFESSION. (CHAP. 2)  
that go before, or go together  
with it, or ensue vpon suche actes:  
as, in beholding and casting of  
wanton lookes, in touching and  
wanton handling in any maner of  
wise, in sending messages and mes-  
sengers to & fro, or letters, giftes,  
presentes, tokens, and suche like  
intimentes, as apparel, or any  
thing longing thereto, or in the  
wearing & vsing of his owne clo-  
thes and garmentes to procure  
wanton affection, in minstrellie,  
songs, swete fauours and odours,  
or any like inuentions of amorous  
deuises, that are but allurementes  
tending al to suche carnal delights  
and pleasures.

Againe, this Commaundement  
is broken in misse-vsing a mannes  
owne wife by vn honest conuersa-  
tion with her, or committing any  
thing against the due order of na-  
ture, or by vsing her any waye peri-

A BRIEF PORTRAY

lously while shee is with childe,  
or within the time of her natural  
and monthly course, or on high  
Feastes and Fasting dayes.

Againe, in making any con-  
tract of Matrimonie, or in making  
and celebrating Mariage against  
the Orders & Lawes of the Chur-  
che, or against the Decrees and  
Preceptes of our Bishops and Pa-  
stours. Item by ouermuch eating  
and drinking for such fleshly pur-  
pose, or by eating of meates or ta-  
king of things that prouoke and  
stirre vp the bodie to suche fleshly  
motions. Finally in leading or ke-  
ping companie with any person to  
any such act, or giuing counsell,  
or dissembling and holding our  
peace, or not letting and staying  
the same by any meane we can, or  
helping toward any of al that afo-  
resaid by dede, worde, or by any si-  
gnes: by holding suche persons

OF CONFESSION. (CHAP. 2)

known in house to that ende, as brokers or baudes: by holding our selues and our minds long with delectation in any like thoughtes, or consenting with our wil to the same, and (to conclude) in al manner of dishonestie, and vncleannes of fleshly lust and appetite, or any thing longing thervnto, this Commaundement is violate & broken.

*The seventh and tenth Commaundement.*

**T**Hou shalt not steale, nor desire any thing that is an other mans: that is to say, thou shalt not steale, nor possesse, vsurpe nor withhold ought that is an other mannes, without lauful cause & reason.

*What is commaunded in this Precept  
and how it is broken.*

**T**HIS precept commaundeth to kepe the vertue of iustice

A BRIEF PORTRAIT  
and righteousness, which doe not  
vsurpe oughte that is an other  
mans, and giueth to eche man that  
that is his: also to be liberal and  
free, whē God and reason demaun-  
derh the same, specially towards  
the poore, if we haue wherewith  
al: and if not, yet at least with our  
good wil and minde.

*What is forbidden in this Commaunde-  
ment, and how it is broken  
in sundrie wise.*

**T**HIS Commaundement is bro-  
ken in leauing vndone any  
thing of that aboue-said, in stea-  
ling priuily or openly by force and  
violence, or by taking part, or con-  
cealing the same: in taking away  
halowed things, or out of halowed  
places, or els in commaunding or  
giuing consent & counsel thereto,  
or helping any way to put the  
same in effect, or in praising any  
such

OF CONFESSION. (CHAP. 2.)

suche euil purpose, or not letting the same, if it lie in our power, in not disclosing the same, in not restoring by and by that which hath ben wickedly so taken away, if we haue wherewithal.

Also he breaketh this Commandemēt, that committeth vsurie, or hath any euil trade or occupation wherewith he getteth his liuing vnlauffully, in vsing of Simonic, that is, bying and selling of spiritual things, in selling aboue the iust & reasonable price, also in storing vp of things, til they wax dearer, in ouering the market, as some cornesellers do to raise dearth, in playing and gamming with ouermuch aduantage, or vsing deceit and sleighes therein, or gamming with suche persons as can not lawfully put away or alienate the same that they playe for, as with yong men vnder gouernement,

## A BRIEF FOUVRME

with Receiuers, Stewards and such like, or in vsing great excessse therein for great sommes, or leeling & spending much time in playe. For al these are certaine spices & kindes of couetousnes.

Also this Commaundement is broken in defrauding and not paying al due tribures and customes to our Princes & Magistrates, in vsing false waightes and measures, in selling false & corrupt wares, in abating & altering any wares in substance, quantitie, or qualitie, when they are to be solde, or otherwise exchanged. Also in not paying our debtes, if we can and may: or in not doing our best to restore to the right owner anie thing that we haue found: in not giuing almosse to the needy, if we can: in desiring or purchasing other mens goods or landes to our self by any vnleful meanes: in making euil restitution



OF CONFESSION. (CHAP. 2.)  
and paimēt of any thing borrowed,  
or occupying of an others : in not  
spending freely & honestly accor-  
ding to our state and qualitie, and  
finally, in being any way couetous,  
craftie and deceitful.

*The eighth Commaundement.*

**T**Hou shalt beare no false wit-  
nesse : that is to saye, refraine  
thy tong from all harme and dam-  
mage both of thy self & thy neigh-  
bour, and from all maner of lying  
and il report or witnessse.

*How it is broken.*

**T**HIS Commaundement is bro-  
ken in bearing any false wit-  
nesse to the damage of our neigh-  
bour, or in hearing the same with  
good wil, or in procuring and cau-  
sing any other to do the same.  
Also in vttering and disclosing any  
mans faultes openly, whereas few  
men doe openly know them, or  
in bewraying his secrette faultes,

A BRIEF FOWERME

in aggrauating and augmenting  
his defectes and imperfections, in  
hiding and dissembling his vertues,  
in belying any man, in praising or  
commending ought without cau-  
se, and to no purpose and good  
ende, or for any euil intent and ef-  
fect: in angring or prouoking any  
man to indignation without cause  
or reason, i murmuring, grudging,  
lying, glosing, accusing, backby-  
ting, giuing priuie scoffes, deffa-  
ming, in suspecting, in being cu-  
rious and spying to know other  
mennes liues and secrettes, and in  
bewraying the same, in slaunde-  
ring, and sowing tales to defame  
him, to empaire his good name, to  
sprede abroad or to enlarge yl re-  
porte of him, so iudge yl of any mā.  
Also in hearing gladly and giuing  
eare to other that do suche like  
things, or i not letting nor forbid-  
ding them if we may: in reioycing

OF CONFESSION. (CHAP. 2.)  
at the y<sup>e</sup> report of our neighbour,  
to be forie that he hath a good re-  
port & name, to be enuious of his  
giftes, graces, good qualities, and  
good dedes: not to giue good coun-  
sel, when we may do any good the-  
reby, or to omit and refuse, or ne-  
glect to speake wel and giue good  
witness of our neighbour, when  
time and place requireth.

*How this Commaundement  
is fulfilled.*

**T**HIS Commaundement is  
kept and fulfilled by doing  
good to our neighbours with our  
woordes, where occasion and need  
requireth, and by doing the contra-  
rie things of all that is afore said,  
speciallic by vsing truth in all our  
doings and sayings, and in suche  
witnesses and testimonies as we  
shal giue of our neighbour, beeing  
glad to set forth his vertues, to  
couer & hide his faulces, to excuse

# A BRIEF FOU RME

his defectes and imperfeciōs, and to construe & take in the best part al things that are doubtful, & may any wise be drawē to a good meaning and likelihod: to speake and thinke wel of him, without cōtrarying or gainesaying the manifest truth, to procure & endeavour, whē it is in our power, that other also doe the same, & finally, to kepe and haue in vs alwaye charitie, the  
 11 Cor. 13 whiche (as S. Paule saith) for that it is patient & gentle, doth suffer all, & couer all, and taketh all in good part, except that which is euidently il of it self, or hath a spice and partaking with yl.

*Of brotherly warning and correction.*

**I**T pertaineth also to the affirmative parte of this Cōmaundement, to admonish and warne our brother charitably, wherein there is some particular mention & con-

OF CONFESSION. (CHAP. 2.)  
sideration to be had : and that is,  
that whereas the same is a medicine  
of the soule, whereby our neigh-  
bour may auoide and come out of  
syn, or not fall into it : it is requisite  
& behoueful, to be circumspect &  
warie in applying the same to the  
partie at suche time and season, as  
we shal perceiue it to take effect &  
do good, or els see some likeli-  
hood, that it shal do no harme: and  
then we are bound to vse the same  
vnder paine of great sinne. And  
whereas al men in some respect or  
other are of duetie bounde here-  
vnto yet Prelates, Preachers, Ru-  
lers, Magistrates, Householders, and  
men of age & authoritie are more  
specially bound thereto, eche one  
according to his degree and state.

*The Commaundementes of  
the Church, which  
are six.*

**S**ix Commaundements there are in the whole Church, which are in maner general the which we are bound to kepe, eche man in his vocation and degree, because of the bounden duction we haue to obey the Church, as our spirituall Mother, & them that are Rulers & Officers in the same, for that they are in Gods roome and place.

*The first.*

**T**He first Commaundement is, to heare Masse vpo Sondayes, and al holie dayes that are kept, according to the custome of eche Prouince and Diocese.

*How this is fulfilled.*

**T**His Commaundement is fulfilled in hearing one Masse to the end, and (if it may be) the high Masse, and that which is of the present daye and feast: & to heare the same with al reuerence & deuotion,

OF CONFESSION. (CHAP. 2.)

and with good affections and motions in our hartes, in desiring and calling for the grace of God, and fully purposing to forsake sinne.

*How it is broken.*

**I**T is broken, in not dooing any thing of this aforesaid, or i doing the contrarie.

*The second.*

**T**O fast suche dayes as the Church commaundeth ; that is to witte, the Lent, the fower imber daies, the Eues & Fasting daies, and on Fridayes and Saturdayes to eate like as in the Lent, conformably and according to the custome of the Countrie and Diocese where in a man liueth.

This precept containeth in it two things, to witte, Christian abstinence and sobrietie, which is, to eate once in the daye measurably: the other is, the appointment of

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such meates as are to be forborne, as flesh, egges, cheese, milke, or any of these, without necessitie and licence.

*How this is broken.*

**I**T is broken, by not fasting on suche dayes aforesaid, without some reasonable cause, and by eating more then once, by eating before noone some notable great space of time, by eating overmuch with some sensible excessse, or with some euident curiositie and delicatenes, by eating the night before with apparent fulnes to defraude the fast folowing. Also by fasting with vndiscrete abstinences to some euident harme of the bodie, by fasting superstitiously, and Iewishly, by eating flesh, egges, cheese, or white meates vpon forbidden dayes without vrgent cause and necessitie, & without leaue of the ghostly Father, or of the Physi-



OF CONFESSION. (CHAP. 2.)  
tiō, in case thou may haue time and  
opportunitie to aske leaue and li-  
bertie therevnto. By not abstaining  
from sinne on those dayes special-  
ly, by not exercising our selues in  
good & vertuous deedes vpon the  
same dayes, namely in deuotiō and  
in praier, whereby our fasting may  
be fruitful vnto vs.

Concerning the maner of ob-  
seruing the Saturdayes, it is to be  
noted, that because there are di-  
uers fashions according to the di-  
uersitie of the Countries, the well  
disposed Christian man must con-  
forme and frame himselfe vnto the  
custome of the Countrie where he  
is abiding, if he will liue without  
offense of others, according vnto  
S. Ambrose rule. And therefore he  
must also confesse himself of any  
fault he hath done against suche  
customes, specially, if he did it  
with contempte, or with offense

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vnto others.

*The third Precept.*

**T**O paye our Tithes & offerings,  
such as of olde customes haue  
bene wonte to be paid.

They offend this Precept, and  
are bound to restitution, who paye  
not the same, and they that paye  
them with some defect, or with  
the worst, and they that paye not  
tithes of al suche things as the cus-  
tome of the Countre is to be paid  
of.

This Precept is fulfilled by doing  
the contrarie of all this in due time  
and order.

*The fourth Precept.*

**T**O go to shrift once a yeare at  
the least at Easter, and to be  
confessed to our owne Curate, or  
to suche as the Diocesan shal ap-  
point, except we haue licēse to co-  
fesse our selues to some other.

*How this is broken.*

OF CONFESSION. (ON AP. 1.)

**B**Y not confessing our selues at this time, by making a fained confession without the necessarie pointes belonging to the same, by confessing through compulsion, & with an euil wil, by not confessing to our owne Pastour or Curate, or to such as he shall appoint, except we haue leaue to chose our Ghostly Father. And if we haue leaue, by choosing him of purpose that is vnmete, or vnlearned, vndiscrete, peruerse, of euil life, or not attending the thing that he doth, nor giuing hede to his cure, as reason would he should.

This Precept is fulfilled by doing the contrary to all this, in due time and maner.

*The fifth Precept.*

**T**O receiue the blessed Sacrament at the time of Easter, or within eight dayes before or after, being of lawfull age and dispositiō.

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to the same.

*How this Precept is broken.*

**B**Y not comming to receiue within eight dayes before or after Easter, without the consent of our Ghostly Father.

Also by receiuing & not confessing ourselues before, nor doing satisfaction, nor repenting of our sinnes, and by not reconciling ourselues vnto them that we haue offended, if we might conueniently haue done it.

Also by comming to the Sacrament with litle faith, or without due reuerence and deuotion, or not being fasting from the midnight before, or by receiuing at the hand of any other than of his owne Curat, except he haue leaue therevnto, & in not giuing account to his Curat how he hath vsed himselfe, if he haue receiued in any other place for some occasion.

OF CONFESSION. (CHAP. 2.)

This Precept is fulfilled by doo-  
ing the contrarie of all this, in due  
time and order.

*The sixth Precept.*

**T**O make or keepe no wed-  
dings or Mariages at suche  
times as are forbidden by the  
Churche, that is to wit, in the Ad-  
uēt time, & from Ashewedensdaie  
vntill Low-Sonnedaye, and from  
the Mondaie before Ascēſion daie  
vntil Trinitie Eue, and vpon other  
daies that are high Vigilles, fasting  
daies and ſolemne Feaſtes.

*How this Precept is broken.*

**W**Hen weddings are kepte  
vpon any of theſe dayes or  
Principal Feaſtes: whiche is to be  
vnderſtood, whē there is no daun-  
ger betweene married folke to fal  
into any ſin by leauing to ſatiſſie  
this duetie of Matrimonie. How  
be it there is neuer committed

A BRIEF TOWER

deadly sinne hereby, except it be by contempt. Also they offend against this Precept, that wil wed or marrie, and not dispose themselves before with prayer & good motions and deuotion to receiue duely the holy Sacramēt of Matrimonic, and the blessings of the Church.

THE THIRD CHAPTER,  
*of the seven Deadly sinnes, and  
remedies for the same.*

Of Pride.

**P**Ride is an inordinate desire of honour and excellencie.

*How is deadly sinne committed herein.*

**B**Y not acknowledging God for the giuer of the goodnes or good thing that a man hath, and in being vnkinde vnto him. Also for a man to preterend more his owne honour, than the honour of

OF CONFESSION (CHAP. 3)  
of God, either in the good things  
that he doth, or in the euil that he  
refuseth to do. In desiring Ho-  
nours, Offices, Dignities, Estates,  
and Preeminencies, to the intent  
to commaund, and to be had in re-  
putation, and to be worshipped,  
not hauing respect to his owne  
worthines aptnes, nor desert, nor  
to the meanes whereby he procu-  
reth the same.

Againe, to prease and thrust  
himselſe into ſuche dignities and  
roomes, with inuenting new deu-  
ſes, and attempting great enterpri-  
ſes without good ground and aſſi-  
ſtence to the ſame.

In holding opinion of himſelf,  
that he is ſingular and paſſing ex-  
cellent in his owne good qualities,  
and that no man can marche him,  
nor be found equal vnto him.

In deſpiſing or diſdaigning his  
neighbour, by worde or deede, as

A BRIEF FOWNE

the whiche may not be compared vnto him.

In attributing to himselfe, or reioysing that other do attribute vnto him honours and dignities that are not conuenient for him, in boasting himselfe of the same, or of any euil things that he hath done, in bearing ouer great pomp and countenance either in apparel, fare, or retinue, or in the behauour of his owne person, in taking indignation with his neighbours for that they do not woorship and esteeme him. In desiring to go before his equalles, or to make himselfe equal & not to acknowledge his betters, in disdainig his inferiours, to be sorie that they stand by him in ought that he doth, be it good or ill.

To wax fond and vaine glorious in prosperitie, and to murmur and grudge in aduersitie, making no account what he doth



OF CONFESSION. (CHAP. 3)  
deserue.

To disdain himselfe of the Office & Vocation that he hath, thinking that he is worthie of better.

To faine and counterfeits holines when he hath none.

To hide and couer his faultes, when as he is bound to shew them. Also they offend in pride, that are wranglers and contentious personnes, that wil haue theyr owne wil and minde to take place, and they that are curious to know strange and vaine things, and they that wil not frame and conforme themselves vnto the iudgement and order of theyr betters, and of wiser men, and they that are disobedient to theyr Superiours.

*How a man may auoid this sinne and  
of the vertue of humilitie.*

**A** Man may auoid and shunne this sinne by the vertue of humilitie, which is the beginning

A BRIEF FOVRME

and foundation of the Christian building, and consisteth in a certaine true knowlege of ourselfe, & of God, in the wil and desire to be subiect to God and to his Lawe, in obeying and folowing our Superiours and suche as haue learning and knowledge. In not desiring to go before our equals, nor to despice our inferiours, hauing suche opinion of ourselues and our affaires as may stand with Christian modestie, exercising ourselues oft times in humble things, and breaking the stournes and excessiue haughtines of our owne wil, hauing alway before vs the example of Iesus Christ, and of his Crosse, and the exemples of his holy Saintes for to folow them, and hauing alway our owne defects and faulces before our eies, and how much we are bound vnto our Lord and Saviour.

OF CONFESSION: (CHAP. 3)

*Of Ire or Wrath.*

**W**Rath is an inordinate desire of reuengement.

Al the branches and particular membres thereof are spoken of before in the fift Commaundement, and therefore it shal not be needefal here to make any peculiar consideration of the same.

*The remedies of this sinne.*

**T**He remedies hereof are the very same the serue for pride, and withal, the vertue of patience, and continual consideration of the Crosse of Christ, with the which our pride and anger of hart must be crucified.

*Of the sinne of Enuie.*

**E**Nuie is a sadnes and inordinate grief for the prosperitie of our neighbour, or els inordinate ioy of his harme and aduersitie.

This sinne goeth against the fift, the seuenth, and eighth Com-

A BRIEF FOUVRNE

maundement. For when the enuie is against the goods of the bodie, it goeth against the fift Commaundement: and when it is in the goods of fortune, it goeth against the seuenth: and when it is against the prosperitie of good name, it goeth against the eigth. But when it is in the goodes of grace, then it is a diuelish sinne, which is against the holy Ghost. The Penitent must looke wel, what he can accuse himself of herein, and the Confessor likewise, what he may enquire of, touching the same.

*Of the remedie of this sinne, and the  
curing thereof with the power  
and vertue of Grace.*

**T**He wickednesse of this more diuelish than humaine sinne, (whiche doth so muche abase and corrupt the bountie of mans hart) is cured with the vertue of Chari-

OF CONFESSION. (CHAP. 3)  
tic, the moſte principal vertue  
among al vertues, and the which  
moſt of al doth make vs like vnto  
God, and doth truely make him  
that hath it, the true ſcholler of  
Chriſtes ſchole, the which vertue  
is none other thing, but a certaine  
heauenly fire and heate, whiche  
enflameth the harte of man (being  
capable of God) to the loue of  
God for his owne ſake, and of our  
frindes and ennemies, and al other  
things for him.

This vertue whereas it is the moſt  
principal fruite of the holy Ghoſt,  
we ought as wel for the hauing, as  
for the preſeruing of it, to craue  
the ſame of God himſelf with of-  
ten ſighes, and ſeruent deſires and  
continual prayers, ſaying alwayes  
hartily vnto God: *Adueniat re-*  
*gnum tuum*, Let the kingdome, O  
Lord, of thy holy Ghoſt come into  
vs. For thy kingdome doth wholly

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stand and consist in the possession of this holy vertue Charitie, the which doth make, that no other wil remaineth nor raigneth in vs, but the wil of God, and maketh vs apte and able vnto al goodnes. For by it we suffer al, we beleue al, we passe ouer & endure al with quietnes, and finally through it, we haue al that euer is hid and reuealed in the holy Scriptures, as blessed S. Augustine doth saye: & without it al the rest that remaineth, seme it neuer so much, is worth nothing at al in deede, for any right that it hath to heauen.

#### *Of Lecherie.*

**L**echerie is an inordinate desire about bodily pleasures, and namely the pleasures of touching. In the sixt Commaundement we haue at large spoken of this sinne, and of al the branches and remedies of the same.

OF CONFESSION. (CHAP. 3)

*of Glotonic.*

**G**lotonic is an inordinate desire about the pleasures of the taste.

Suche folke doe offend herein, that put ouermuche care and diligence in seeking and prouiding for meates and drinkes. Likewise such as eate and drink more than is necessarie for their good health according to theyr custome and bringing vp, and suche as eate and drinke more than is mete for theyr estate and qualitie. Also they that eate and drinke for some inordinate purpose, as for carnal pleasure, or doe seeke for exquisite delicacies to fil theyr delicious appetite, hauing no neede of the same.

Also such as feed with vn honest, vncomly, or foule gestures and fashions, mockings, scoffing, toying and suche like maners. It is sinne also, to mingle any thing in meates

**A BRIEF FOWERME**  
that may make other to be distract  
and byside themselfe, and to be a  
meane or cause that some other do  
any of these things: also to breake  
the fasting dayes and Vigiles, whe-  
roof we haue a ready spoken be-  
fore.

*Of Temperance and Christian fasting,  
which are the due and lausful re-  
medies of this sinne, and  
his fellow, which is  
Leacherie.*

**T**His beastly sinne, and the sinne  
of Leacherie that foloweth  
withal, may both be expelled by  
theyr contrarie, which is the vertue  
of Temperance, which consisteth  
in the moderate vse of eating and  
drinking, and of other things of  
the taste, hauing respect to good  
helth and disposition of the bodie,  
custome, estate, age and abilitie,  
according as reason, good discre-



OF CONFESSION. (CHAP. 3)  
tion & wisdom shall reache, without any notable excessse or fault.

*of Christian Fasting.*

**A**lso both these finnes are orderly expelled with the exercise of Christian fasting, which consisteth in chastening and bringing low the whole and lustie bodie with abstinence of meates by good discretion, and without superstition, making the flesh subiect to the spirit, that it rebel no to the same.

*of the sinne of Avarice or  
Covetousnes.*

**A**varice is an inordinate desire of getting and keeping money and other wordly goods.

Herein do offend Simoniackal persons; theeves and robbers, Church-robbers, men that vse wicked and vnlawful trades of vniust gaires, as vsurers, baudes, and such like: they that withhold that

A BRIEF FOU RME

that is another mans : they that borrow and paye not againe, whē they can : they that keepe backe or deceiue any body of a thing laid to pawne or pledge, or a thing lost, or laid to keepe and put in trust with any man, against the wil of the owner. Also they that doe not sped in due time and maner, as is mete for theyr estate. They that are not liberal toward the poore in due order of charitie : and they that put theyr whole mind & studie in getting or keeping these casual goods of the world, forgetting their owne soules, and God.

The rest that toucheth this sinne, we haue mentioned in the seuenth Commandement.

This sinne is auoided by the exercise of three moral vertues, Iustice, Liberalitie, and Mercie or Pitie.

By Iustice or righteousness, which

OF CONFESSION. (CHAP. 3)  
is the vertue that giueth to eche  
man that which is his, and with-  
holderh nothing that is anothers.

By Liberalitie, which is the ver-  
tue by which these temporal goods  
are bestowed and spent, when, and  
how, and to suche as is conuenient.

By the vertue of pitie or mercie,  
which is a certaine hartie compas-  
sion of the necessities and miseries  
of our neighbour. Whereby the  
hardnes of the minde of the couet-  
ous man is mollified, and at last  
moued and drawen, not to sette  
his minde on these wordly goods,  
in getting or keping of them in su-  
che wise, that he leese God, who  
is our true good and treasure: but  
so to vse them as they are ordained,  
which is, to spend them as is con-  
uenient, to the seruice of God, and  
the profit of our selues and of our  
neighbours.

*Of the sinne of sloush.*

A BRIEF FOU RME

**S**Louth is a slackenes or lothing  
Sin beginning and pursuing the  
things that belong to walke in the  
waye of God.

In this sinne doe offend the dul  
& weake sprited, which euer finde  
lettres and inconueniences in good  
things. Also such as are cold, luke  
warne, negligent, in despaire, and  
the wretches that wil put themsel-  
ues to no labour, nor to nothing  
that good is : the slacke delayers  
who walke from day to daye, dif-  
fering good things : such as haue  
no regard of the good name of a  
Christian nor of the duety of theyr  
owne vocation in the way and ser-  
uice of God, especially in prayer.  
Also they that put away from them  
inspirations and good motions,  
& contemne the good counsellles  
of God and the Gospelles, and the  
examples of the Saintes, and do  
not that which God and his Spiri-

OF CONFESSION. (CHAP. 3)  
tual Officers do commaund, for;  
and at suche time as they com-  
maund the same. Also they that  
leece and spend theyr time ill.

*Of the contrarie vertue vnto  
Slouth, which is Hope.*

**T**HIS accursed sinne is put away  
from the soule, by the exercise  
of the Diuine vertue of Hope,  
through the which a man doth at-  
tempt things that are hard and a-  
boue himself, apperteining to God  
and his holy wil. This vertue ma-  
keth vs to set nought by trauailes,  
to plucke vp all impedimentes  
and contradictions, and to passe  
litle on the difficulties that may  
come and fal in the waye. S. Paule Heb. 6.  
calleth it the Anker: and very wel.  
For it worketh that effect in the  
soule, which the Anker is wont to  
do in the sea in the time of stormes  
and tempestes: that is, to hold and

keepe the soule fast and vnmoueable in her purpose which is good, although vnto the sense it seme most vnpossible or hard, which we hope for, or though it shalbe long delayed, or be yet farre of, whiche we loke for. The which wheras it is the very fruite of the holy Ghost, it cannot be gotten nor kept without continuing much in holy prayer. And therefore it is necessarie, that the same be much vsed in the whole processe and course of this perilous life, if we wil not haue the kingdome of sinne to preuaile and kepe vs away from our beginning, whiche is God.

*Of the sinne against the  
Holy Ghost.*

**A**Ccording to the mind and definition of Doctours and learned men, the syn against the holy Ghost is committed by one of these six wayes, the whiche may be reduced

OF CONFESSION. (CHAP. 3)  
ced to the sinnes aboue said, il they  
be wel vnderstood.

*They are these.*

1. To despaire of Gods mercie.
2. To presume of our owne good dedes and merites.
3. To gainsaie the knowen truth.
4. To blaspheme, attributing that, which belongeth to God, vnto creatures: or contrarywise.
5. To enuie the grace of our neighbour.
6. To be obstinate in hauing no wil to do penance.

*The synnes mentioned of in Scripture  
the whiche doe crie vnto God  
for vengeance, are four .*

1. To shed the bloud of innocents.
2. To oppresse and persecute the fatherlesse children & widowes, & suche as haue no power to resist.
3. The vices of vncleannes against nature.

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4. To with-holde the wages of an others labour.

*The workes of mercie are fourtene, seven bodily, and seven ghostly.*

The seuen bodily woorkes, are these:

1. To giue meat to the hungrie.
2. To giue drinke to the thirstie.
3. To cloth the naked.
4. To lodge the harbourlesse.
5. To visite the sicke.
6. To raunsome captiues and prisoners.
7. To burie the dead.

It is to be vnderstood, that we must vse these woorkes of mercie toward the needy, when reason and charitie bindeth vs therevnto, & not to raise our neighbour be in extreme necessitie, as some stony harted and wretched persons do. For he that is come to such extreme necessitie, can scant take any profit of our charitie. It is a sufficiēt bode for vs, to know that our neighbour is in peril to



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fal into some manifest great harme  
through suche necessitie, & so to vse  
our charitie toward him according  
to our habilitie, and not to content  
ourselfe in giuing some smal wret-  
ched almes, as men are wont to do.  
Al these seuen workes of mercie are  
fulfilled with the vertue of charita-  
ble pitie, the which consisteth, as we  
haue said, in hauing effectual com-  
passion vpon the miseries & necessi-  
ties of our neighbours, so farre forth  
as we are able: and if we can helpe  
them none otherwise, yet with our  
good wil alwaies to kepe the order  
which charitie requireth. And these  
are also specially fulfilled, in keping  
the fourth, fifth, seuenth and eighth  
Commaundement, beeing wel  
vnderstood, and so the Penitēt may  
accuse himself of the same as he  
findeth his conscience guiltie.

*The seuen ghostly workes of mercie.*

1. To comfort the sorowful.

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2. To instruct & teache the ignorant.
3. To counsel the that haue neede.
4. To forgiue the wronges that are done vnto vs.
5. To suffer & beare with the faul-tes of our neighbours.
6. To correct and amend the same.
7. And to praie vnto God for them.

Al these are to be done in due time & place, when reason requireth the same, & namely by keping wel the fourth, fifth, and eighth Commaundement, being wel vnderstood.

*Of the five wittes and the inward and outward senses, and the two powers of the soule.*

**S**ynne is also comitted in the senses and powers of the minde: as

1. in Seeing,
2. Smelling,
3. Hearing,
4. Tasting,
5. and Feeling.

Also in wandring of the fantasie, &

OF CONFESSION. (CHAP. 3)  
in the discourses & imaginations of  
the mind, and in the two powers of  
the soule, whiche are, the Vndersta-  
ding & Memorie: not for that they  
are properli sinnes of theselues, whe-  
ras in their owne actiōs, they vse no  
freewil, but sinne is said to be in the,  
whē we euillie applie the to valau-  
ful vses. And so there nedeth not  
any particular consideration to be  
made of the, more the that we haue  
ready in the ten Commaundemens  
and in the seuen deadly sinnes. For  
cōcerning the Sight, if it be of thi-  
ngs that belong to wordly pompe and  
pride, the desire to see suchethings  
shal belong to the sinne of Pride,  
which the Scripture calleth the Cō-  
cupiscence of the eies: and if it be to <sup>1. Ioh. 2</sup>  
see wanton things or women, for to  
desire them, it apperceiueh to the  
sinne of fleshly lust, and to the sixth  
and ninth Commaundement, & so  
likewise in smelling and touching.

A BRIEF FOWRME

The exercise of the most of these vertues, & the sinnes against the same we haue already touched, when we spake of suche sinnes, and the Commandementes thereto belonging.

And so it needeth not to make any pattyular consyderation thereof, minding to be brief in this Treatise, as we did entend.

*The conclusio what is to be done after due examination of our Conscience, and confession of our synnes.*

**N**Ovv then, after the Penitēt hath made his Confession or shrift of al such sinnes as he thinketh himselfe guiltie, and his consciēce grudging at the same, being truly and hartily sorie therefore, & vvith full purpose and minde to forsake the same, & to auoide the very neereſt occasiōs thereof, & being presupposed also, that he is not in some suche reserved case by some sinne, but that his ordinarie Ghostly Father may as-soile him, the vvich must be referred to his iudgement: the Penitent vvith al humilitie shal aske absolution and penance of his Ghostly Father, vvho is there in Gods place and office, saying after this maner.

# OF CONFESSION. (CHAP. 3)

And in vvhhat soeuer other maner I haue offended our Lord and Sauour, by side that vvhich I haue here confessed: I vould also gladly confesse the same, if it came to my mind & knowvledge, as God dothe knowv, that I haue many vvayes offended him, vvhiche I do not novv remember, and that other haue also offended through me, and by my negligence, of al vvhiche I crie God hartily mercie, and aske him forgiuenes, & do beseeche the blessed virgin Marie, and all the holy Sainctes of heauen, that by their intercession they helpe me to obtaine grace, and forgiuenes of God, and that you my Ghostly Father, (vvho are here in Gods place) vvil giue me penance and absolution, & good ghostly counsel, & praie to our Lord for me. And so make an ende, adding at the last, the rest of the Confiteor; thus.

*Ideo deprecor beatam Mariam semper virginem, beatum Michaëlem Archangelum, beatum Iohannem Baptistam, sanctos Apostolos Petrum & Paulum, omnes sanctos dei, & te Pater, orare pro me dominum Deum nostrum.*

After Absolution is giuen, vvhich consisteth in these vvords: *Ego te absoluo in nomine Patris, & Filij, & Spiritus sancti. Amen. Recet.*

A BRIEF FOUERME

ting the same vvith great faith & deuotio<sup>n</sup>,  
and beleeuing stedfastly, that God vvorketh  
therein by the merites of his moste blessed  
and onely Sonne, he shal heare the good  
lessens and penance vvliche the Priest shal  
giue him, & vvithout delaie, fulfil the same,  
if he may conueniently, or els as sone as he  
can, giuing alvvaies due thanks to our  
Lord. And so from thence-forvvard he  
must vvith al diligence procure the amen-  
dement of his life, asking vvith al his  
hart and most instantly the grace &  
helpe of our Lord there vnto,  
vvithout the vvliche no  
good thing can  
be done.

F I N I S.



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